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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XVIII.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1866.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1866.

ART. I.—SPIRITUALISM AND DEMONISM.*

ONE characteristic of the demon-teaching of the last days remains to be considered, viz.:—*The seducing spirits command to abstain from meats, that is, from food.* In the Popish foreshadowing, this is seen in the feigned holiness of asceticism, and the prohibition of meat on Fridays. But how does it apply to spiritualism? We have no doubt that this characteristic will be found not a whit less marked than the others. It must be remembered, however, that the system is not yet fully developed; and this mark is, as yet, less prominent than the rest. It is likely that the prohibition to abstain from meats, or food, will arise, like other parts of the system, from a pretended sympathy for "suffering creation," and a pretended superior refinement, inasmuch as the eating of meat, in its restricted sense, involves the taking of life. But we suspect that the chief object is to make the human frame more susceptible to supernatural impressions, by reducing the system through a course of training, and correspondingly exalting the psychological element. It is a well-known fact that many persons who had been weakened by lingering and emaciating disorders have become the subjects of trances and clairvoyant phenomena. We also find in Col. ii. 23, a warning concerning this sort of "neglecting of the body."

* This and the two following articles are extracted from the *Prophetic Times*, (Philadelphia.)

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Perhaps, too, the spirits, when they shall have obtained full control, will prescribe abstinence from certain articles, as a sort of test of spiritual membership.

We should be glad if any of our readers could throw a little more light on this part of the subject, derived from their personal knowledge of the practice of spiritual circles.

Frequent indications are, however, already, not wanting, of the prohibition in question. The following has been reported to us, from a trustworthy source:—

"The fifth mark, commanding to abstain from eating meats, is still more unmistakably manifested. And it is remarkable that the spirits command these things, not the spiritualists. Even the mediums do not pretend to teach it themselves, except as they receive it by direct communication from the spirits. These spiritualists abstain from everything that is derived from an animal. They take no milk in their tea, nor butter, nor eggs, because these articles of food are of animal origin. One spiritualist bookseller went to his bookbinder, and told him to take all the leather bindings off his books, and bind them in cloth. The binder told him he must use glue, and that came from an animal. He said he would have them without binding, if he couldn't get a mucilage without animal substance. He succeeded in getting a mucilage of that character from a chemist, but the binder refused to bind for him out of the regular way. Whether he succeeded in getting a more accommodating binder, I never heard."

The modern demonism, commonly called "spiritualism," bears, as we have shown, all the marks of the latter-day invention of Satan, predicted in the opening verse of 1 Tim. iv. If it is true that there is nothing new under the sun, yet it can hardly be denied that this is a new *phase* of sorcery, adapted, in Satan's usual manner, to the aspect of the times, and brought out on a far more extensive scale than ever heretofore. Formerly, witchcraft was in bad repute, and was exceptional in its character; but now, ways and means have been devised to make it attractive, fashionable, and universal, by allying it with progress, liberty, refinement, enjoyment, and the prevalent ideas of the ungodly age. Men are being insensibly accustomed to intercourse with supernatural beings; and if, in a little while, the character of the spiritual agent should be discovered to have an origin heretofore associated with the regions of darkness, it will make but little difference, provided that compensation shall be found in the advantages bestowed. They will be first "endured," then "pitied," then "embraced." It will be discovered that many of the repulsive features were only imaginary, or were

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greatly distorted by "superstitious tradition," "prejudice," &c., &c. And thus the field will be left clear for the open manifestation of the great enemy, when he shall marshal his forces for his supreme effort, and for the *open* alliance between himself and the race of man, in the shape of the predicted Antichristian confederacy. Already multitudes have been seduced from the Christian faith. And no one who is acquainted with the blasphemous denial and perversion of all the cardinal doctrines of grace which "spiritualism" makes, can fail to see the prophetic mark of "doctrines of devils." It speaks lies in hypocrisy, without compunction, as only those can whose conscience is seared as with a hot iron. It forbids to marry, and commands to abstain from meats.

And, besides all this, it bears other marks pointed out in the Holy Scriptures, which the Holy Spirit hath spoken expressly concerning it. All its pompous and lying pretensions about angelic intercourse were, long since, pointed out by Him. It has, indeed, a "show of wisdom, in will-worship, and humility, and neglecting of the body," (Col. ii. 23.) It makes a great pretence to "philosophy," which, however, is only "empty deceit, according to the precepts of men, and according to the elementary arrangements of the world," (Col. ii. 8.) We find in it a "voluntary humility and *worshipping of* (so-called) *angels.*" We find men that are misled by it, "*intruding into those things which they have not seen,* vainly puffed up by their fleshly minds," (Col. ii. 18.) We find them speaking "*great swelling words of vanity,*" and "catching souls by a bait," through "the lusts of the flesh, and through much wantonness;" yea, even those "that were (for a little while) clean escaped from those who live in error." And there are multitudes ever ready to be enticed by such loud trumpetings of pompous transcendental nothings, the chaff in which the deadly poison is concealed. These have "LIBERTY" promised them; whereas, in fact, the spirits and their duped and duping mediums are themselves the slaves of corruption; "for of whom a man is overcome, of the same is he brought into bondage," (2 Pet. ii. 18, 19.) These experts in the new "Harmonial Philosophy" profess that they *know God*; but in their conduct they deny Him, being "*abominable* and *disobedient,* and unto every good work *reprobate,*" (Titus i. 16.) Their doctrines are the commandments of men that turn from the truth, (ver. 14;) for even their mind and conscience are defiled, (ver. 15.) These are the false teachers who *privily* have brought in damnable heresies, *even denying the Lord who bought them;* who shall bring upon themselves *swift* destruction. We find many following their pernicious ways;

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and by reason of them the way of truth in Jesus is evil spoken of. And it is also true that through *covetousness*, they, with feigned words, and pretended love of virtue, make merchandise of souls, (2 Pet. ii. 1.) These are they that walk after the flesh in *the lust of uncleanness*, and *despise government*, full of revolutionary and socialistic teachings. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. As natural brute beasts, made to be taken and destroyed, they speak evil of the things that they understand not; ridiculing the holy and divine religion of Jesus Christ, through which, alone, we can be saved. These are they that even *sport* themselves with their own deceivings. They have *eyes of adultery*, that cannot cease from sin, beguiling unstable souls; a heart have they exercised with covetous practices—cursed children, (2 Pet. ii. 10–14.) These are they that *creep into houses*, and lead captive silly women, laden with sins, led away with divers lusts; women who are always learning, and never able to come to the knowledge of what is really truth, (2 Tim. iii. 6, 7.) It is in them, also, that we find the characteristics mentioned in verses 2–5.

And as for their other features, as traced in the sacred Word, our readers will now hardly be at a loss to discover them. No wonder, then, that the time has now come, when so many in Christendom, and even in the evangelical churches, will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears. No marvel, then, that there are so many who turn away their ears from the truth, and are turned unto fables; who love orthodox evangelical teaching, in the abstract, but are dead-set against any practical application of it, from the pulpit, to the times, and to their fashionable wickednesses, (2 Tim. iv. 3, 4.) No wonder there are scoffers at the second advent as ever to occur, much less in our generation! How "unscientific," "visionary," and "low!" (2 Pet. iii. 3.) And what have we to expect, but that these evil men and seducers will wax *worse and worse*, DECEIVING AND BEING DECEIVED? (2 Tim. iii. 13.)

Should these remarks fall under the eye of any one that has been entangled in the snare of "spiritualism," or that is disposed, from what he has seen or heard, to look favourably upon it, we would say to him, in the most earnest manner, Escape for thy life; look not behind! Stop not to parley, lest you should be lost; for these paths take hold on death, and lead to the place where the loving Saviour and His blood-bought redemption cease to call the guilty to return, and be blessed.

To complete our hasty sketches of the demon teachings, let us

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take up, at random, one or two of the "*spiritual*" *newspapers* published in our large cities. Here are two numbers bearing, (as usual in "spiritual" phraseology,) pompous, pretentious, and deceptive titles, indicative of promised "regeneration of society." They are well printed, and they are edited with ability. Here is the *Herald of Progress*, (not given to one idea,) published in New York. By its motto, it professes to be "Devoted to the discovery and application of Truth," *i. e.*, demon teachings. The first square contains italicised "Notices to Writers and Readers;" the last of which is:—"We are earnestly labouring to pulverise all sectarian creeds, and to fraternise the spiritual affections of mankind. Will you work with us?" By this time our readers begin to recognise the dragon dialect: "Fraternise the spiritual affections of mankind," smacks unmistakably of demonism.

We find a column of "Whisperings to Correspondents." (The Bible warns us against those who peep and mutter, wizards that have familiar spirits, Isa. viii. 19.) One of them is to H. S. C., Harveysburg, Ohio:—"Open thy heart, dear friend, to the gentle influences of the Summer Land, and the angels" (demons) "will bring thee the sacred blessing of peace," (to wit, a diabolic conscience.) "Whether thy poetic inspiration appears in these columns or not, those gone before have heard thy prayer, and will answer. 'Seek, and ye shall find; knock, and it shall be opened unto you.'"

Here is another column, entitled "The Spirit's Mysteries," with the wicked motto:—"Your young men shall see visions, and your old men shall dream dreams." They teach that the apostolic spiritual gifts were "clairvoyant and mediumistic capabilities." The Bible is their "very good friend" when they can wrest it so as to seem to favour their diabolism. In "Notes by the Way," is the following:—"Mr and Mrs Willis are doing much for the children," (to make them infidels,) "by preaching to them a natural gospel revealed in buds, blossoms, rocks, and waterfalls." "Laura is, in very truth, a missionary,—teaching, by her mediumship, a divine Brotherhood, and a holy Sisterhood. May the gods grant her length of days!"

"A Student" continues his "Peep into the Canon of Inspiration." "If he treats his subject with freedom, it must be remembered that 'idolatry' is more effectually combated by ridicule than by persecution." A column headed "The Physician," has the impudence to take the motto, "The whole need not a physician, but they that are sick."

In an article headed "How not to prove it," the following occurs:—"The Scriptures, taken collectively, do not claim to

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come from God,—do not even claim to be *one* book. . . . . Now, if the facts alleged in Scripture are, in many cases, not facts,—the doctrines often false,—the precepts frequently palpably immoral," (O shame! where is thy blush?) "the utterances of emotion, in repeated instances, shocking,—what shall prevent our saying that these blemishes are not only fatal to the Divine origin of the several passages in which they occur, but fatal likewise to the book being taken indiscriminately as authority."

In a piece entitled "Too Fast *v.* Too Slow," we find a paragraph that reminds one of the old proverb, *Fas est et ab hoste doceri.* An aged clergyman speaks:—"Sir, I have been preaching gospel regeneration these forty years. The only way I know of" (for regenerating men,) "is for men to repent, and live pure lives." "Oh! that 's all out of date. Why, now-a-days, a man can become a Christian in thirty seconds by the watch. It don't change his life at all. He can cheat and gamble in politics and lotteries, and lie himself into office, just as well. The parson does up the piety now-a-days, and all that a fashionable sinner has to do is to sign the paper,—creeds, I believe they call them,—pay his quarterage, and he can get a free pass in the first-class trains to heaven, where he can pre-empt the first site for heavenly mansions; and realise for his lots in three days. That old idea of Pilgrim's Progress is all down in the market, and won't pay ten cents on the dollar."

Not less significant is the obituary column, entitled nothing less than "Apotheosis;" with the motto, "Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love." (The old-fashioned Bible denies this, saying that "the wages of *sin* is death.")

Thirty-four public lectures on "spiritualism," announced appointments in various Northern States. Of these, at least fourteen are women, and three are reverends. In an article headed, "Biblical Claims in open Court," this paragraph occurs: —"This book asserts of God, that He, at *divers* and *sundry times, favoured,* and *even commanded, deception, fraud, polygamy, slavery, murder, circumcision, revenge,* and *persecution of man by man* for the sake of religion; and also affirms of God that He subjected the race to a fall, involving its ruin, and has continually treated it since that event as if it were fallen." From "A Peep into the Canon of Inspiration," we can find room for the following only:—"This chapter, (Gen. xviii.) as well as that of Exodus xxiii. and xxxiii., shows conclusively that the imaginary God of the Jews—called Jehovah—was no other than a Samson-Goliath, a species of giant, with a visible physi-

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cal body, like an ordinary human being." We ask the indulgence of our readers for such an exhibition.

From the long list of advertised works on "spiritualism," seventy-eight in number, we extract the following titles:—

"Thirty-two Wonders; or, The *Skill* displayed in the Miracles of Jesus."

"The Philosophy of Creation," by the spirit of Thomas Paine. A new, improved, cheap edition.

"Whatever is, is right."

"Love and Mock Love; or, How to Marry to the end of Conjugal Satisfaction."

"Further Communications from the World of Spirits, by Joshua, Solomon, and others."

"The Ministry of Angels *Realised*."

"My Experience; or, The Footprints of a Presbyterian to Spiritualism."

"Spirit Intercourse: Incidents of Personal Experience."

"Natty, a Spirit: his Portrait and his Life."

"Discourses from the Spirit World, by Rev. R. P. Wilson, medium. Dictated by Stephen Olin."

"Twelve Messages from the Spirit of John Quincy Adams, through Joseph D. Stiles, medium."

"The Mistake of Christendom; or, Jesus and His Gospels before Paul and Christianity."

Let us now take up a number of the *Banner of Light*, printed in Boston. Passing over a good deal of matter similar to the preceding quotations, we shall select only a few passages. In this paper no less than one hundred and thirty-six lectures on "spiritualism" are advertised. Of these, sixty-four are women, five are physicians, and six are clergymen, including Rev. John Pierpont. Twelve of the women have "Miss" prefixed to the name. There are also advertisements from twelve "medical trance mediums," who prescribe for diseases, or communicate messages from any dead person, from whom friends wish to hear. Ten of these are females, and four of the number are single.

The leading article in this paper is entitled "*Look for Changes*." It says that "the new Revolution is at our very doors. The very air is full of the notes of preparation. All seem to feel it,—to be aware of the impending revolution. The revolution, after having made its way thoroughly, and beyond dislodgement, into the body of the State, must very soon return with vastly increased power, to do its work within the Church. Now has, at length, dawned the day when the discussions shall bear fruit, forty, fifty, and an hundredfold. The old Church

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will stand out just as stubbornly as it has always done. But they *will* go down."

"*To our Friends.*" This piece says, *inter alia*, "Nothing is more plain than the fact, that our country's destinies are now turning on that very hinge which has been wrought out of the progressive philosophy."

Nearly a whole page is taken up with communications from various ghosts of dead men. They are highly interesting, as showing the animus of demonism; but we have room for one specimen only. A spirit who professes to be one William Fletcher, a quondam circus *employé*, aged 31, killed by a fall, and rather illiterate, says, writes, or rather raps out:—"It 's a long road, this coming back here. There are so many crooks in it, you don't know where you are going to, till you get to the next one. . . . The old lady may be shocked at my coming back to tell her her religion is good for nothing; but it 's the truth. My father has been here a great while; but he is not any better off than I am, and he was no better off than I was when I got here." (It seems that the "progression" did not work in this case, somehow; and we fear there are a good many others like it, and *more things behind.*)

The "Boston Spiritualistic Conference," of that date, was occupied solely with the attempt to prove (to themselves) that "the facts of modern spiritualism are in perfect harmony with the facts of the Bible, and furnish the strongest and most positive evidence extant of the 'spiritual' reign of that book." Of a truth, it *does* fulfil some of its prophecies. But it is thus that the satyr blows both hot and cold; and the miserable dupes of lies in hypocrisy speak similar lies themselves, deceiving and being deceived. The whole piece would be a curiosity for our readers; but we cannot quote the numerous speakers, and will content ourselves with noting that the "Rev. Mr Tyrrell" said:—"Before I was made acquainted with the facts of modern 'spiritualism,' the Bible was to me an enigma; but 'spiritualism' proved just the key to unlock it, and make it perfectly plain to my mind. I found the phenomena of the Bible miracles, and of the nineteenth century—'spiritualism'—to be one and the same thing."

But our last quotation shall cap the climax; it spits vemon at us and our readers, not to mention One that is greater:—"The advocates of this theory have, of course, no faith in human progress, except in the backward, downward way, to where the most of all past generations have tumbled off the shores of time into the bottomless pit of perdition. They hold that 'the world is waxing worse and worse,' and the only hope of the favoured

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few—an infinitesimal number of saints, who are yet to 'inherit the earth'—is in 'the speedy coming of the Lord,' who, erst 'the Lamb of God' that was to 'take away the sin of the world,' is about to show Himself as 'the Lion of the tribe of Judah;' that is, the Spirit of Divine vengeance in the vision of old prophets, 'treading down the wicked, and trampling them in His fury.' The 'followers of the Lamb,' *alias* Lion, do not expect to be happy till their enemies are thus destroyed."

The two spiritualist papers from which we have been quoting are selected at random, and are fair specimens of their class.

Here we rest the case; and we now leave it to the candour of our Christain readers to pronounce judgment on the nature of "spiritualism," and its origin in the pit. And we ask them whether it is not proved that that system of seducing spirits, of whom the Holy Spirit speaketh *expressly*, is among us; and whether it does not follow that we are now living in the latter times, and that the coming of the Lord, in its first stage at least, is at the very door, and may take place at any moment.

This moral miasm has overspread all Christendom. In its most active form, it is found in the United States; but it has no less strong a hold on England and the Continent. Prominent men, like Bulwer and others, are its votaries. But the head-quarters are at Paris. Let every one draw his own inference. Reflecting on this still partially-undeveloped latter-day enormity, we say, with the ancient stanza:—

"Whoso him bethoft,
Inwardly and oft,
How hard it were to flit
From the grave into the pit;
From the pit into pain,
And ne'er come out again,
He would not do one sin
All the world to win."

Beware of "spiritualism!" From the snares of "spiritualism," good Lord deliver us! From fellowship with demons, preserve us, gracious Lord and God!

"Spiritualism" has, to an entirely unprecedented degree, opened and *popularised* intercourse with the unseen world. It has paved the road for the most radical, political, and ecclesiastical changes; and the way is made easy for the next step, viz., demon-alliance, demon-miracles, and the manifestation and rule of Antichrist. And not this only. The *Christian world*, having so persistently derided "spiritualism," will, in its blindness, say, *when Satan and his angels shall have been cast out into the earth,* that this is only a repetition of the old effete *legerdemain of spiritualism,* and so be thrown of its guard.

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The following extract from the "Last Vials" is worthy of the most careful perusal, and contains the exact truth:—

"Not one individual, more or less, shall be taken up without passing the gates of death. The appointed number will be made up from among living men, at the appointed time. When that appointed number of living men has been completed, then the time of *Birth* will have arrived. The child (Rev. xii.) will be born, and will, instantly, be caught up to God, and to His throne. In passing from earth to heaven, the man-child will necessarily pass through the camp of Satan and his angels, who now inhabit and fill 'the heavenly places,' (Eph. vi.) In passing through the centre of the Satanic army, the man-child will be exposed, of necessity, to a furious attack from Satan and his angels. Michael and his angels will come to the aid of the saints, and the great battle so audaciously anticipated by Milton, yet so magnificently described, will be fought. The army of Satan—the third part of the host of heaven—will be defeated, driven headlong from the regions above, and forced to retreat upon the earth. Satan and his angels have, from an unknown time, inhabited the heavenly places, the region of the stars, and the outskirts of heaven itself. From thence they have made incessant inroads upon the earth, 'walking up and down in the earth, and going to and fro therein.' But with the infinite expanse of the heavens before them, they have been infinitely less violent than they will be hereafter, when shut up within the limits of this one globe. Their fury will be greater when shut up within the earth, in proportion as their range of action will be less. And this will constitute that period of unspeakable woe foretold in the Revelation:—'Woe to the inhabiters of the earth, and of the sea; for the Devil hath come down to you, having great wrath.'

"The Dragon having been cast down into the earth, the earth will become a complete den of evil spirits; and this last state of the world will be sevenfold worse than the first. The world is boasting that it has cast out its evil spirits, and that it is 'ready, swept, and garnished' for a perpetual holiday! What with philosophers, lecturers, public speakers, peace societies, and religious small-talk, the world is swept every morning as regularly as the streets. Philosophers sweep it clean, and itinerant orators garnish it with all the flowers of rhetoric. But the world, like the streets, becomes 'unclean' again, and nothing but the tide of Divine power will be sufficient to cleanse the Augean heap. Yet it thinks itself 'ready, swept, and garnished' for a feast, when in reality sunk in mire; and no sooner shall the Devil be cast down into the earth, than the last state of

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mankind shall be worse than any that went before. Instead of one evil spirit, it will be possessed by seven. Every evil passion of discord, hatred, revenge, and cupidity, will be let loose. All the wicked spirits who once filled the enormous concave of the heavens will then be shut up within one spot. All the infernal energy which once spread out throughout infinite space will then be contracted to one point. The superhuman power that once wasted its activity among the regions of the stars will be compressed within the compass of the earth. The recoil of the spring is in proportion to its compressure; and the recoil of the evil spirits against mankind will be sevenfold more terrible than before. Who can form a conception of those approaching times? The earth become the den of the Fallen Angels—the air filled with them—the waters agitated by their restless force —'the sea and the waves roaring' at their impulse—the powers of heaven shaken by their wrath. The whole system of things will become suddenly SUPERNATURAL. It will no longer be nature, but something above nature; and all those long-established principles which mankind have learned from the experience of ages—all those rules of life which are founded upon the natural course of things, will be instantly subverted by the entrance of a SUPERNATURAL ELEMENT; and a new supernatural rule of life must be constructed on the instant. A new experience must be gained, when there will be no time in which to gain it. The laws by which men were guided, while they dealt only with the natural, will be useless for their guidance when they have to encounter the supernatural. Society and science will be thrown equally into confusion, and the 'perplexity' foretold in the prophetic discourse of our Lord will be exactly realised.

"If ever 'perplexity' was felt by mankind, it will be when the *supernatural* element has suddenly supervened upon the *natural*, and when all the principles of experience and the maxims of life must be instantly changed or thrown aside, in order to deal with the new element introduced;—when nature will no longer be a guide, and when the science of *supernaturalism* shall still be an unknown thing. The perplexity of all mankind will be as great as the perplexity of a man transferred from the earth to some distant planet; and it will not only be a physical perplexity, but, far worse, it will be a *moral* one.

"This word 'perplexity' is well deserving of notice. It is generally looked upon as nothing more than an ordinary term intended to express the ordinary difficulties of a disturbed period. But it seems to indicate much more than this. In the original Greek, the sentence runs thus:—'And upon earth

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distress of nations in *perplexity:*' that is to say, 'On earth the nations shall be distressed *by* perplexity.' This construction, which is the most liberal one, is much more expressive than our common translation, in which the 'distress of nations' and the 'perplexity' are made two separate things. They are really one thing; they run one into the other: the 'distress' is caused by the 'perplexity.' And what is the cause of this 'perplexity?' Why is it so emphatically pointed out? Because of the extraordinary circumstances of the case.

"For this extraordinary crisis the Devil is now preparing, with proportionate activity. He has long ago undermined the foundations of Divine truth, by the introduction of 'SPIRITUALISING INTERPRETATION.' The nominal Christian Church *glories* in spiritualising interpretation. It looks upon it as the height of spiritual attainment; while, all the time, it is nothing more than the 'tares' which the enemy has sown. From whence but from the Father of Lies has it come that all the magnificent promises made to the Jews, and to the earth, have been wrested from their design, and applied to the Church? and that Church not the true Church of Christ, but an imaginary thing, made up of professors of every description,—a Church established by man, and carried on by external human mechanism. From whence but from the Father of Lies has it come that the Kingdom of Heaven, which means the reign of Christ over the earth, is now understood to mean nothing more than the rude, imperfect, feeble Christianity, which we find scattered here and there over the world? The consequence will be, that when Satan has been driven down—into the earth—when a supernatural era has begun, the Christian world will be completely bewildered. Having long ago spiritualised away all the miraculous part of Scripture, it has now nothing to fall back upon but the ordinary course of things. Yet the ordinary course of things will be altogether insufficient to explain the *phenomena* of that era. By the practice of '*spiritualising*,' the edge of the sword has been thoroughly *blunted*, so that it is no longer capable of dealing with extraordinary antagonists, or with any but the ordinary difficulties of human life. Take this example: The 'Casting down of Satan' has been '*spiritualised*' to mean the downfall of Roman Paganism, according to some; or the downfall of some particular heresy, according to others. Now let us ask this question:—When the Devil and his angels have been driven down from heaven, and let loose upon the earth, how can they be met and encountered with scriptural arms, when one gospel minister tells you that the 12th Revelation applies to the time of Constantine the Great; and another tells you that

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it refers to the overthrow of Arianism or Gnosticism; while both of them piously shrink away from all idea of *liberal* interpretation, and tell you that the whole is 'spiritual,' and has been long ago fulfilled? Oh, the artifice of Satan! You now see how he has blunted the sword of the Spirit, which is 'the Word of God.' He has blunted the Spirit by means of 'spiritualism.' He has employed the false metal to shatter the edge of the *true* metal. Be assured of this,—that when the hour of peril comes, the ministers of the gospel will be found bewildered and unarmed. Their swords blunted, their armour too slight for the weapons of the enemy, and their minds utterly confused by the undreamt-of introduction of supernatural machinery. The mischief is now irreparable, and the penalty of 'spiritualising' must be paid. But this we say, that the time will come when the 'spiritualising' system of interpretation will be found and pronounced by all to be an invention of the Father of Lies, and all but the RUIN of Christianity. As the enemy has invented 'spiritualising,' so has he also invented 'SPIRITUALISM,' another preparative for the future. Whether the spirit-manifestations of the day are real or fictitious, it makes no difference. In either case, they equally answer the design of the inventor. *Men are becoming thoroughly familiarised with supernatural agencies,* and with supernatural ideas; but they are familiarised only with those of the *Satanic* kind. Observe the righteous judgments of God! The world has rejected altogether the Supernaturalism of Scripture, and it has been allowed to take up the Supernaturalism of the *Devil.* Christendom will admit no supernaturalism in prophecy; and it has been allowed to take up supernaturalism in daily life. Millions of men are led away after spirit-manifestations, and have become thoroughly apostate. But there are millions more who renounce 'spiritualism,' and yet are seriously affected by it. They have become so familiarised with the reports of spiritual agency, that they have lost all feeling as to its existence. When the Devil is cast down—when he shall begin to work in real earnest—the religious world will only *laugh* at his *earliest* operations. It will say, 'This is the old nonsense of table-turning, spirit-rapping, and electrobiology over again.' It will be thrown off its guard, turn aside with contempt, and find itself enveloped by the enemy, while it is laughing at the very operations which are designed for its destruction. In a word, the Devil is carrying out at this day the fable of 'The Shepherd-boy and the Wolf,' a fable which is simple enough for every child's spelling-book, and yet deep enough for the study of the Prince of Darkness, and for the submersion of the unbelieving world. The Devil

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has, therefore, two distinct agencies by which he is preparing the world for his immediate, and, perhaps, visible presence, 'spiritualising' and 'spiritualism.' By 'spiritualising' he has destroyed the power and beauty of Scripture, so far as they can be destroyed. By 'spiritualism' he has hardened mankind against all future displays of Satanic energy, as far as mankind can be hardened against such displays. 'Spiritualising' acts upon the religious world, and 'spiritualism' acts on the profane one."

Beware of "spiritualism." Come out from it, and be separate! Abstain from identifying yourselves with it in the remotest manner! Touch not the unclean thing, lest the Great Tribulation should overwhelm you likewise, and you be found among the number of those impenitent and hardened sinners of whom it is written, (Rev. ix.,) "The rest of the men which were *not* killed by these plagues, yet repented not of the works of their hands, *that they should not worship devils* and *idols* of gold and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk; neither repented they of their *murders*, nor of their *sorceries*, nor of their *fornications*, nor of their *thefts*." From which pandemonium, from which hell on earth, may God, in His infinite mercy, deliver us, and all who read these words!

Art. II.—THE WANE OF FAITH.

A SYMPTOM OF COMING JUDGMENT.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 8.

We feel very sure, that, if Christ were to come now, He would find the system of Christian doctrine, as popularly held and taught, most sadly out of joint, and so confused and indefinite as to be almost without one positive feature. There are many who believe, and believe the truth, and contend earnestly for it. But the common so-called Christian mind is full of darkness, incertitude, and misgivings. This no careful observer can doubt. What was once settled as fundamental orthodoxy has, in various particulars, become strangely disturbed. The old ways of thinking no longer fit or satisfy or command unfaltering consent. Says a prominent Unitarian doctor:—"Compare the sacred literature of our day—the published sermons of all

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denominations, the religious newspapers of all the sects—with the Bodies of Divinity, the articles of faith, the catechisms and creeds, of fifty, a hundred, and five hundred years back. Notice the contradictions, the inconsistences, the vacillations, of theological opinion, in all statements of our time,—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion! Examine the children of the Sunday-schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question the professed teachers of religion, and notice how slowly, how guardedly, how vaguely, they answer direct inquiries."

It would seem as if nobody knew any more what to believe, and as if those who profess to believe are too unsettled and uncertain to avow anything with confidence. There has been an almost universal loosening of old moorings, a breaking away from the firm fastenings of other days, and a drifting no one can tell whither.

In a recent London book, on "The Religious Tendencies of the Age," it is said:—"The edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of Christianity are veiled and passed over. If we examine the religious tone of our popular authors, or if we observe the general feeling of society, we shall find that an eclectic system, consisting of the more attractive doctrines of Christianity combined with the latitudinarian philosophies, is everywhere the predominant belief."

In an article in the *Westminster Review* for October 1860, there is this startling statement, and the more startling for having so much truth for its basis:—"The newspaper, the review, the tale by every fireside, is written almost exclusively by men who have long ceased to believe. So, also, the school-book, the text-book, the manuals for the study of youth and manhood, the whole mental food of the day; science, history, morals, and politics; poetry, fiction, and essay; the very lesson of the school, the very sermon of the pulpit. And all this is done beneath a solemn or cynical hypocrisy. How long shall this last?"

The editor of one of the leading journals of the Episcopal Church recently made the following observations in an article on Passion Week and Easter:—

"It is the sad truth, that the precision of doctrine is departing greatly from our modern Christianity. In the infancy of the various sects, their standards were as clear as our own on

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the essential verities of the Faith. They took that clearness with them, as a treasure, from the Church they left. Indeed, in many cases, the standards, the *books* and *confessions*, retain that clearness very greatly yet. But, as time passed, this clearness and precision faded away from the actual living teaching. It may remain in the *standards;* but it is not found in the *pulpits.* The 'Confessions,' the 'Creeds,' the 'Catechisms,' the 'Platforms,' the 'Disciplines,' teach one thing; the pulpits teach quite another. Presbyterianism in the pulpit is not Presbyterianism in the 'Confession of Faith.' Methodism in the pulpit is not the Methodism of the 'Discipline.' Congregationalism, alive and talking, is not the Congregationalism of the 'Platform.'

"The doctrine of the ATONEMENT, the very centre and heart of the Faith, has lost its hold, beyond anything we dream, on our 'common Christianity.' We do not speak only of the fifteen hundred or more 'Churches,' of Puritan origin, 'Congregational' in name still, where the doctrine and the fact are, in so many words, *denied.* Sad as that may be, it is not the saddest. The terrible Puritan apostasy is a visible evil; but it only indicates an evil vastly greater, which is gradually working to the light.

"In pulpits still accounted 'orthodox' the doctrine has lost its reality. The precision of statement is gone. In some vague way there may have been what one might call an atonement. But the clear fact that the LORD JESUS CHRIST died *instead* of men, bore their penalty and their shame, paid their debt and cancelled their account, the guiltless for the guilty; that He stood in man's place, a real vicarious sacrifice, satisfying Divine justice; that this clear fact has faded, or is fading, into metaphor and figure and vagueness, no man acquainted with the general drift of sectarianism can deny.

"And the other fact and doctrine that conclude and sign and seal the atonement, these follow into the same vagueness. The Congregational paper of Illinois has been writing systematically against the resurrection and the general judgment for months past, and we have heard no word of warning or of protest. It has declared that there is no resurrection of the flesh, in so many words: that the soul's going to heaven, immediately after death, is all there is. The body is not needed at all.

"And this is not the only case. Evidently the mass who have accepted the folly and blasphemy of 'Spiritualism,' could have done so only because they had never been trained in any belief in the resurrection. The common teaching about the state after death, that the good go at once to heaven and the bad at once to hell, has made the resurrection superfluous and

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led to the denial of its existence. Why bring a saint of ten thousand years' standing out of heaven, or a sinner, of as many, out of hell, to go through the farce of a judgment, or receive the useless clog of a body? In truth, we question seriously whether the mass of the members of the so-called 'Evangelical Churches' are not utter unbelievers in that article of the creed, '*I believe in the resurrection of the body.*'"

Another of our exchanges remarks, "It is very evident that there is about the same evidence that the theological world is ready to break up in confusion, as there is of political revolutions. Old and established points of doctrine are surrounded by doubters and opposers, and but few defenders. Reason is substituted for revelation, and infidelity for faith. Sceptics are multiplying all about us, and growing bolder every day, while professed Christians are sleeping and slumbering in the midst of these great perils. A great change is at hand."

As a further illustration of the condition of the public mind on the great items of the faith, we may also refer to a particular in the proceedings of the late Congress of the United States. Some Christians, troubled with regard to the atheistic character of the Constitution, had sent in their earnest appeals to have such changes made as would unequivocally acknowledge the existence and sovereignty of Almighty God. The petition on the subject was referred to the Committee on the Judiciary, consisting of Lyman Trumbull, of Illinois, Lafayette Foster, of Connecticut, J. C. Ten Eyck, of New Jersey, Ira Harris, of New York, J. M. Howard, of Michigan, and L. W. Powell, of Kentucky; who were to consider the subject and report upon it. It was hardly to be supposed that so simple a request with respect to so elementary and vital a doctrine would have remained without some sort of response to meet the feelings of the petitioners. The governments of ancient Rome, of Egypt, and of even the barbarous tribes of Germany, had woven into them some distinct acknowledgment of an all-powerful hand. Socrates bowed in his theology to some divine Logos, and moved the recognition of Deity in the civil policy of Greece. Mohammed saw the eminent propriety of officially recognising some overruling power. Yet, in the Senate of a country priding itself in its enlightenment, its civilisation, its advancement in everything praiseworthy, its Christianity, and its mission to convert and regenerate the world, Mr Trumbull, on behalf of himself and the other members of the committee, asked to be discharged from the further consideration of a petition for the recognition of a Supreme Being in the Constitution of the United States. The request was, we believe, granted, and the

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petition cast under the table! So much for the civilisation, the morality, and *the faith* of a land which, while drenched in blood, helpless in the hands of Deity, yet would, through His appointed officers, refuse in its agony even to acknowledge definitively an Almighty Power, or to accept into its fundamental law the doctrine of the existence and supreme authority of God. On what are people building their hopes?

And how is it with regard to the personal return and reign of the Lord Jesus? How many sneer at the very idea, and laugh at the people who believe it! Though the Scriptures everywhere point us to Christ's coming again as our great hope, the poor, faint-hearted Christianity of our day can hardly bear to think of it. Many professed Christians would rather that Christ might never come. In the days of Christianity's pristine vigour, the anxious inquiry of disciples was—"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom to Israel?" Then Christians wrote to each other about citizenship in heaven, whence they looked for the Saviour; and comforted one another with the assurance that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then they lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of His nearing Epiphany. Then the prayer, "*Thy kingdom come,*" had a depth of meaning and lively anticipation which now is well-nigh lost. Then "the appearance of Jesus Christ" had power over the soul which made men "rejoice with joy unspeakable and full of glory." Then the most earnest and constant call of apostles and their followers was, "COME, LORD JESUS; COME QUICKLY. EVEN SO. AMEN." Is it so now? And does not the manifest change argue a great wane of faith? Can we regard ourselves as upon the apostolic foundation, when we no longer join with heart and soul in apostolic prayer? Conceal and dispute it as we may, it is a fact, that the faith of the Church is awfully beclouded, enfeebled, and uncertain. Judgment cometh!

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Art. III.—THE GREAT CONFLAGRATION.

ITS NATURE AND EXTENT.

Three inquiries on this subject have been put to us. These are,—

"1. Will the new heavens and earth, and the new Jerusalem of Isaiah, Peter, and John, with the previous conflagration and change, be *before* the millennium, or *after* it?

"2. What is the extent of the change that the globe will experience in the fulfilment of such passages as these: 'Thou wilt renew the face of the earth,' (Ps. civ. 30;) 'The heavens shall *perish*,' (Ps. cii. 25;) especially, (2 Pet. third chapter,) 'The heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,' &c.?

"3. If this melting of the elements with intense heat, dissolution of the heavens by fire, and the burning up of the earth and its works is *literal*, how can mortal nations exist endlessly on the earth as the subjects of Messiah's everlasting kingdom? Is not the literal conflagration inconsistent with the survival of mortal men on the earth?"

In answer to these questions, we can only give our opinion, and what our learning of the Scriptures is. It does not become any of us to dogmatise upon matters so solemn and mysterious. We do not, however, feel the embarrassment upon this subject which seems to disturb and oppress some of our brethren. We take the Scriptures as we would take any other serious and honest writing meant for human enlightenment. We take the literal to be the true sense, except where there is an obvious employment of figures, or where the indication is plain that some metaphorical signification is intended. Nor do we find such an acceptation of the passages referred to at all inconsistent with the doctrine of the perpetuity of the earth, and of men in the flesh upon it during the millennium, or throughout unending generations. We believe that the changes spoken of are not all to occur at once; that they will not be confined either to the commencement, or to the close of the millennial reign; that they are to be effected partly before the millennium, and partly after it; that the millennium itself, with the judgments which mark its incoming and its outgoing, is a dispensation,—a series of separate Divine administrations,—by means of which the grand "restitution of all things" is to be effected, and the eternal state introduced; that the whole process is one

of miracle upon miracle, taking for its basis that which is, and thence bringing forth that which is to be; and that, in such a conception of things, if God so wills, there is nothing to hinder the existence of nations in the flesh through the whole and for ever. The last chapters of Isaiah and 2 Thes. i. 8 show that there are to be great judgment-fires at the commencement of the millennium; and Rev. xx. 9 shows that there are to be great judgment-fires at the end of the thousand years. And both seem to be included in the general picture presented in the third of 2d Peter, the same as the two advents or the two resurrections are often embraced in one and the same prophetic description.

More, however, we think, has been made of these fires than is warranted by Scripture. Dr J. Pye Smith has said, "I cannot but feel astonished that any serious and intelligent man should have his mind fettered with the common—I might call it the vulgar—notion of a proper destruction of the earth. Some seem to extend the notion to the whole solar system, applied to the idea of an extinction of it, and reducing it to nothing; and this notion has been general, and thus it has gained so strong a hold upon the feelings of many pious persons that they have made it an article of faith. But I confess myself unable to find any evidence for it in nature, reason, or Scripture." We confess to the same inability. The strongest and most explicit passage on the subject, in all the Bible, is that from 2d Peter, which, we have no hesitation to say, is rather strongly translated, and has been so worded in the English version as to lead off the reader's imagination beyond what was the apostle's meaning. Let us look at it closely, and such shall be found to be the truth. We have elsewhere given a criticism on the passage, but its repetition in this connexion may not be out of place.

Peter speaks of "the heavens being on fire," and as to "pass away," and "be dissolved." People read this, and begin to think of the regions of the sun, moon, and stars, and so mount up among the orbs and systems of creation, until the words before them become a picture of the entire wreck of the whole material universe. But I am satisfied that there was nothing of the sort in the mind of Peter, or of the Holy Ghost, by which he wrote. The word rendered "heavens" means simply the atmosphere which surrounded the earth, and does not carry us any further than the regions of the clouds and winds,—"the *air*," (Matt. viii. 20; Rev. xix. 17,) "the *sky*," (Matt. xvi. 3,) the the realm of the clouds, (Matt. xxiv. 30; James v. 18.) The word rendered "being on fire" simply means inflamed, made

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fiery, and may be considered as having its import in this place exhausted by a condition of the atmosphere in which it is heated, filled with fiery volcanic emissions, and lit up with lightnings. The word rendered "shall pass away" does not mean to cease to exist. It means to *pass*, as from one place or state to another; as where we read, "that no man might *pass* by that way," (Matt. viii. 28,) "Jesus of Nazareth *passeth* by," (Luke xviii. 37.) As applied to the atmosphere, it expresses a change, implying motion, and that very violent and boisterous, as the accompanying word, rendered "with a great noise," also indicates.* The additional word rendered "dissolved" is of the same general import. It means to loosen, unbind; as where the Saviour says of the colt, "*Loose* him;" and of the apostles, "Whatsoever ye *shall loose* on earth shall be *loosed* in heaven." It is used in Acts xxvii. 41 with reference to the breaking away of the hinder part of the ship in which Paul was wrecked. It refers here to the rupture of those influences which now hold the various parts of the physical world in quiet,—to a freeing of the elements to rush and dash about in destructive commotion and unrestrained fury, just as the psalmist describes the scene—"Our God shall come; a fire shall devour before him, *and it shall be very tempestuous round about him,*" (Ps. l. 3.) This is the whole extent concerning the fate of "the heavens."

And even in what is said of "the earth," the word does not necessarily mean the entire globe on which we dwell. We often speak of *the earth* without meaning the whole planet. When any violent upheaval or agitation of the surface of the earth occurs in a particular district or country, we say, *the earth* shook, and call it an *earth*quake,—when really it was only the crust of the earth, and that in one limited locality. In the night time we say, *the earth* is wrapped in darkness, when it is less than one-half of the earth that is so enshrouded. The same word is also frequently translated *land, country*; as, "the *land* of Gennesaret," (Mark vi. 53.) "His fame went abroad in all *that country,*" (Matt. ix. 31,)—where the original is all that *earth.* And when we here read of the burning of the earth, we are by no means warranted in jumping at the conclusion that it means the reduction of the entire globe to chaos, ashes, or nothingness. The earth may be vastly and terrifically subjected to the action of fire, and yet many sections of it experience no inconvenience whatever. The phrase "burnt up" is also rather expressive for the original, which means simply *to be burned.* The idea of total consumption is often attached to it, but not

* *ῥοιζηδον*, with a noisy rushing. Cranmer's Bible reads, "*in the manner of a tempest.*" De Wette, "*mit Geräusch.*"

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necessarily. A very great degree of burning is doubtless expressed by it in this place, but not so much as alone to convey the idea, so often presented, that the whole organised structure of the earth is to be reduced to liquid fire, converted into cinders, or swept out of existence. Terrific as these judgment-fires will doubtless be, and fearful as will be the desolations they shall spread among the enemies of righteousness and upon the armies of Antichrist, and great as shall be the changes they are to work in earth, air, and sea, I find nothing whatever in this or any other portion of Scripture to induce the belief that they will extend further than the particular sections and localities where Christ shall be manifested to His enemies.

By "the elements," of which the apostle speaks, we are to understand the substances or component parts of the physical world. They do not include everything embraced in the constitution of the earth, except as every constituent element of the earth is found in any given portion of it; just as we find the elements of the ocean in any drop from the ocean. The reference, plainly, is only to such fusible and inflammable substances as may be subject to the action of the judgment-fires, without determining anything as to the extent of the conflagration. The word rendered "*shall melt,*" is very much the same as that just before translated "dissolved," and is nearly everywhere else in the Scriptures translated *loosed.* The additional word rendered "with fervent heat," is the participle of a verb signifying *to be heated, set on fire, inflamed.* The plain grammatical meaning of the phrase is, that certain elementary substances of the earth shall become loosed and disintegrated by being heated and set on fire, as in the case of great and violent volcanic eruptions, when vast floods of fire and lava are ejected from the earth, filling whole countries with darkness and destruction.

And in such a condition of things we can easily conceive what is meant by the other phrase, "the works that are in the earth shall be burned." Our version reads, "*all* the works;" but this word *all,* upon which some lay so much stress in this connexion, is not in the original. It is an addition of the translator. There is no reason to believe that *all* the works that are in the earth shall be burned. Of course, as far as the earth itself is burned, and as far as the heated storms and floods of loosed and melted elements shall extend, so far all the works of man shall be consumed and destroyed. But, as there is nothing to show that the burning and fusing of the earth is to be universal, so there is no reason to believe that this destruction of the works that are in it is to be universal; the one is commen-

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surate with the other, and in neither case do the words imply universality.

The statement which the apostle gives concerning the *object* of these fires also bears out the conclusion that they are not to be universal. They are "for the perdition of ungodly men;" that is, for the temporal destruction,* and the precipitation into the torments of another world, of those upon whom Christ's particular vengeance is to fall in that notable day of the Lord. The "ungodly men" here spoken of I cannot take to be all classes of the unregenerate, including everybody not found worthy to escape the great tribulation of those times. The Scriptures teach that there will be some "left," even after the great tribulation and the general ingathering, who shall pass over, as Noah and his family over the flood, to be the subjects of that new order of things which is then to be set up.† The victims of these judgment-fires are to be only the actually and flagrantly wicked, men distinguished for their impiety and rejection of the claims of God, confederates in wrong, adherents of the beast and the false prophet, and despisers and blasphemers of the gospel of Jesus; as we read in various passages of Scripture.‡ "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low," (Isa. ii. 12.) And that these characters may receive this their doom in the most signal manner, we read that they are to be marvellously drawn together by Providence, (Zech. xiv. 2; Rev. xvi. 16,) as the wicked Jews in the end of their state were gathered together within the walls of Jerusalem, and, at a moment when they least expect it, the Lord will "plead against them with pestilence and with blood, and will rain upon them an overflowing rain, and great hailstones and fire and brimstone," (Ezek. xxxviii. 22;) "and their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth," (Zech. xiv. 12;) whilst their leaders are "cast alive into the lake of fire burning with brimstone;" so fulfilling the words of the Psalm, (xxxvii. 20,) "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away!" And so also shall it be with all their works. It is the same in regard to Gog and Magog at the end of the

* The Geneva version reads "destruction," instead of "perdition;" De Wette, "*Untergange*"—*overthrow.*

† See Isa. lxvi. 15, 19-24; Zech. xiv.; Matt. xxiv. 22; Rev. xxi. 24.

‡ See Dan. vii. 10, 11; Matt. xiii. 41, 42; 2 Thes. i. 7, 8; Rev. xvi. 13 19, xix. 19, 20.

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thousand years, (Rev. xx. 8, 9.) But both scenes have local limits.

Nor are these judgment-fires, then, first to be created. They already exist, stored away in the mysterious constitution of nature. Our version speaks of "the heavens and the earth which are now," as "kept in store, reserved unto fire." But many translate the apostle's words to mean that it is *the fire* that is stored. According to this rendering, this passage furnishes a remarkable illustration of how the Scriptures have anticipated the discoveries and inductions of modern science. All the elements around us are full of latent fire. The earth we tread on is a globe of imprisoned fire. For every fifty feet you penetrate into its interior you have the temperature a degree warmer than at the surface. If you were to bore on inward towards its centre, you would not reach the depth of one hundred miles before coming to an intensity of heat which would fuse the hardest substances of which the earth is composed. Scientific men, accordingly, assure us that under a thin crust, proportioned to the whole mass about as the tire to the wheel of a waggon, there seethes a whole world of fires, struggling for vent, and here and there showing themselves from volcanic craters. And it is simply the *letting loose* of these, in particular localities, with the tempests, and earthquakes, and convulsions in earth and air which must needs attend such an event, that the apostle sets before us. Whilst the descending Saviour shall be revealed in clouds, thunder, and terrific lightnings from above, the fiery flood from beneath shall break open its prison-doors, and a war of loosed elements ensue, at which the earth and heavens shall shake, the sun be darkened, and the moon become as blood, whilst earth's rightful King shall ride upon it all, sweeping out before His dread chariot-wheels the culminated strength of hell's monstrous usurpations, but not necessarily divesting the earth of all its population, as some erroneously suppose.

Art. IV.—CONSISTENT INTERPRETATIONS OF PROPHECY.

Such is the title of a newly published work by the Rev. Joseph Law, incumbent of South Hylton, Durham. It is a large book of 612 pages, consisting of a preface wherein the author asserts his independency of judgment, his ignorance of Hebrew, the weakness of his critical faculty, and consequent abstinence from

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anything like discussion, and the consistency of his interpretations, because they are made out on "approved principles," and not in the common "scrappy and assuming manner," &c., of an introduction composed of extracts from the British and Foreign Evangelical Review, and from Dr Fairbairn's volume on Prophecy; and of eight sections, with a concluding summary. His method is to combine three principal prophecies, Dan. ii. and vii., Zech. ix.–xiv., and Isa. xxiv.–xxxv., for the general frame or groundwork, and to fill up that with other predictions from Rev., Micah, Isa., Ezek., and Joel. He traverses almost the whole prophetical field; but it is not necessary to follow him through the work, because, from his manner of exposition, a view of one passage will give a very accurate idea of how the others are treated. We shall, therefore, give a short outline of the exposition of Zech. ix.–xiv., and thereafter set down anything that may appear to be interesting in the rest of the volume.

The only thing worthy of remark in section 1, on Dan. ii. and vii., is, that the coming of the Son of man to the Ancient of Days is said to be our Lord's ascension, at which time He received His kingdom, and sat down upon His throne, which is always to be in the "heavenly Zion," and never upon earth. The little stone, it appears, has smitten the image upon the feet long ago—probably at Pentecost, if not earlier. The image, to be sure, has not as yet become like chaff, nor the stone filled the whole earth, but these are to be deemed very unimportant circumstances.

Section 2.—Zech. ii., vi.–viii. These are explained figuratively. They predict the Jews' rejection of our Lord, their conversion, their spoiling their spoilers by converting them, Christ's spiritual presence among them, their finding rest in the holy city, that is, the Christian Church—for wherever that is upon earth, there is the holy land and Jerusalem,—and their building up the spiritual temple. This exposition is to prepare the way for Zech. ix.–xiv. Chap. ix. foretells our Lord's coming to Jerusalem riding upon an ass, (this is literal,) His rejection by the Jews, their miserable spiritual condition thereafter, their conversion, their conversion of the Turkish Mohammedans, Armenians, Nestorians, &c., and of the Greeks. The Jews are to be the great instruments in the conversion of the world, and this is their first work. Their devouring and subduing, in ver. 13–17, mean their converting the peoples. Chap. x. speaks of them in the Church, warns them against Popish idols and soothsayers, and foretells their destruction of Popery by converting the Papists. "They shall tread down their enemies in the mire,

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. . . the riders on horses shall be confounded," is thus explained:—"The Popish priests are the horses, and the Popes are the riders;" "the bishop is the rein, and the priest is the bit;" "the priesthood rides the people, and the Popes ride the priests," using the "bishops as their bridles." It is not "intimated that the Popish laity and priests will be *killed outright* when they are trampled down in the mire, but only overthrown and trampled on in their own puddle. Such is the curious result of our investigation." This is Mr Law's singularly elegant mode of describing their conversion. The house of Joseph is to be gathered or restored, that is, converted. They cannot be brought from Assyria and Egypt literally, "for in such a case we might know now where to look for them;" and as we do not know where to look for them, we must understand it spiritually. The Anglo-Saxons are probably the house of Joseph, and we are to help the Jews in destroying Popery. "I will bring them again also out of the land of Egypt," &c., was fulfilled at the Reformation, "when the Anglo-Saxon nation became Protestant." Chap. xi. foretells the rejection of Christ, the substitution of the Church in the place of the Jews, and its subjection to the idol shepherd, or the Pope. The drying up of his right arm, and the darkening of his right eye, mean the destruction of the temporal and spiritual power by the sword of the Spirit. Chap. xii. Jerusalem is the Christian Church; Judah means the Jews so long as they are not Christians—when they become Christians it, of course, means the Church; the siege here is not a siege, but a persecution of the Church and of the Jews, extending through the 1800 years; and the burdensome stone means judgments upon the persecutors. Verses 4–6 foretell the conversion of the Jews, and the destruction of Popery by conversion. Torch of fire in a sheaf, &c., means the Jews converting the nations. The tents of Judah are the Jews in the Turkish dominions; the house of David and inhabitants of Jerusalem are the Protestant Churches. The house of David cannot be literal, for "where is it to be found among the Jews at this day?" An objector might say that the possibility of its being found does not depend upon our ability but upon God's, and that if He says, as He does here, that it shall be found, it shall be found accordingly; but in Mr Law's opinion, it is presumed, such an objector would speak very foolishly. The pouring out of the Spirit upon the house of David, &c., in ver. 10–14, is not literal, nor does the passage predict their conversion, for the houses of David, Nathan, &c., have long been lost. One might be inclined to distinguish between God's knowledge and ours, but the author's "approved principles," it would seem, render this

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distinction perfectly impertinent. It means a great future outpouring, preparatory to the millennium, upon the whole Christian Church, which, now that the Jews have been received into it, is neither "Jewish nor Gentile." They shall look upon me whom they have pierced, is not literal, for "how can the Jews at that future period be chargeable at all with the guilt of Christ's crucifixion?" The author here displays his extraordinary knowledge of theology. Looking upon me, &c., means celebrating the Lord's Supper through the millennium, and as that ordinance is to be observed till Christ comes, this "is a cogent argument for the post-millennial advent, if any were needed." This is a striking instance of Mr Law's skill and power as a logician.

Chap. xiv. 1. This is the siege of Jerusalem by Titus, and is literal, because "the prophet had not called that little Church, whose foundation," in the third part, (chap. xiii. 9,) "in the days of the apostles, had been pointed out by the name of Jerusalem." If he had, the siege, of course, would have been figurative. All nations, (ver. 2,) are not literal, because "no one would ever suppose it;" it only means such enemies as would make the destruction of the city certain. The residue of the people shall not be cut off from the city, "*may* mean" that; we have always in our ignorance thought it *must* mean that; but it "*may* mean" the exact contrary. Josephus informs us that the residue of the people was totally cut off from the city, and that Jerusalem was reduced to such a state as that nothing was left to make those who came thither believe it had ever been inhabited; but as Mr Law thinks it may have been otherwise, Josephus must be mistaken. The Lord shall go forth and fight against those nations, (ver. 3;) "of course, this cannot be taken literally;" it means that God would overthrow the Roman empire, which He did by the Goths and Vandals. His feet shall stand in that day, (ver. 4;) "that day" is the day of the Lord in ver. 1, and means that particular period between the beleaguerment of the city by Cestius and its capture by Titus. The reason for this is to be found in the word "doubtless." His feet shall stand upon the Mount of Olives, is not literal, because, "gather all nations," and "go forth to fight against" them, are not literal. The author proceeds here upon the "approved principle," that if a man has made two mistakes he is bound to make a third. He confirms his view by the indignant and somewhat mysterious remark, that those who take it literally are "*wilful appropriators*, but not *wise and honest expositors*. One can have no confidence in such interpreters." We presume, however, that this is intended to be taken figura-

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tively; that is, in a sense the reverse of its apparent meaning. And then he mutilates Micah i. 3–5, and "inferring at once that the literal interpretation of ver. 4 would not be the true one," draws a similar conclusion as to this passage. "It is not necessary to understand the cleaving of the Mount of Olives as requiring a literal fulfilment;" it is only the withdrawing of Cestius from the city, which opened up the very great valley or clear way of escape for the Christians to Azal, which was probably "some locality, real or *imaginary,* in the distant hill country, which in that day would afford a safe refuge;" that is to say, "Pella and other places beyond Jordan." If Pella and the other places were "imaginary localities," we would ask, with all deference, in what way we may reconcile their "imaginary" with their "real" nature? Perhaps the author's "principles" require that it should be regarded as wholly imaginary, and neither as real nor as any troublesome *tertium quid.* The Lord my God shall come and all the saints with thee, (ver. 5;) "thee" means each of the pious remnant individually, who were to escape to the "imaginary" refuge; the saints are the angels; and the whole statement means that Christ would come in a figurative or "imaginary" manner, and deliver them by His ordinary providence. At the siege by Titus all nations were not gathered against Jerusalem; the residue of the people was not completely cut off from the city; the Lord did not come with all His holy angels; He did not go forth to fight against the Romans; He was not seen by any one; His feet did not stand upon the Mount of Olives; the Mount was not cleft, nor was there any great valley made, or any valley at all. One who proceeds upon the ordinary principles of interpretation is apt to think that these considerations put it beyond all doubt that this siege is yet future. Still, says Mr Law, the siege by Titus "is the only fulfilment of these five verses which has yet taken place, and I may confidently add, which ever will take place;" "in short, no literal interpretation or future application of these five verses can stand." It will be seen at once that this reasoning is perfectly invincible, and all literal interpreters may as well take notice that the question has at last been authoritatively settled against them. In that day, (ver. 6,) the light shall not be clear nor dark. That day, is the time after the siege, (the present time,) and different from the day in the former verses. Mr Law gives no reason for this, but his word is instead of all reasons, as it is also for the meaning of "clear nor dark," which is emblematical of spiritual or religious light or darkness. Clear, is literally "precious," then "scarce;" and dark, according to Gesenius, means "withdrawal;" and the sense is, the light shall be abun-

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dant, and shall not be withdrawn; a clear day, unclouded, and uninterrupted by night, (Isa. lx. 19, 20; Rev. xxi. 23–25;) so that, according to the author, the clearest light is emblematical of darkness; the very light of the glory of God is so, according to the "approved principles." The living waters which go forth from Jerusalem, (ver. 8,) "are of a spiritual nature;" and Jerusalem is the Christian Church, not "the material city, for in the prediction that had been prophetically destroyed," and since its destruction by Titus, living waters have ceased to go out from that Jerusalem. It may be noticed here that *Petitio principii, Ignoratio elenchi,* and *Fallacia accidentis* are among the "approved principles" of Mr Law's interpretations. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem, (ver. 10.) "The extent of the future city as here delineated, is very different from that in Ezek. xlviii. 3-35, which, being a square of ten miles on each side, would have a circuit of forty miles; therefore these descriptions cannot be taken literally, though they enter into curious particulars." The descriptions refer to the same city, and if we cannot make them agree, a due reverence for the Word of God, which is evidently *not* one of the "approved principles," will lead us to infer, not that the descriptions disagree, but that we do not understand them. The author has not shown whether the measure of the city in Ezekiel is the reed or the cubit. If it be the cubit, as many think, the side of the city is less than two miles, and Mr Law is mistaken. Besides, Zechariah does not give the dimensions of the city; he does not say that it shall extend from Geba to Rimmon, and, of course, he does not disagree with Ezekiel. "Judea here means the platform on which the Christian Church is placed, and over which she exercises her authoritative influence, which in that day will extend to the ends of the earth;" so we see that Judea means the whole earth, and that the whole earth is to be lifted up. The people who have fought against Jerusalem, (ver. 12-15,) are not those who are gathered against it to battle in ver. 1, for this passage relates to events in the eve of the day in ver. 6, for ver. 3 has been fulfilled centuries ago; and the people here are those, *i.e.*, the Papacy, who have fought against the Church. There is nothing in the passage to indicate that the time is the eve of the day of the Lord in its proper sense, which is the only day here spoken of. The passage refers to the very morning of that day. Mr Law, however, is not so far wrong as to the time; it is the eve, as it were, the end of this present evil age, when these events shall happen; but as he has arrived at his conclusion by perverting the Scripture, he is right in this single instance only by acci-

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dent. The consuming of their flesh, eyes, tongues, is "the gradual wasting away of their power to act as they *had* acted, of seeing as they *had* seen, of speaking as they *had* spoken." "The contention (ver. 13) will be on an extensive scale, and the consuming results be very great; a grievous falling away of the flesh, and a great loss of eyes and tongues," as to their former use; "but all this is in reference to their religion;" in short, the "plague" is neither more nor less than the conversion of the Papists. This takes place soon after the reception of the Jews into the Church. The fighting of the Jews, (ver. 14,) means their concern for the welfare of the Church, and their active zeal in its defence. Mr Law had laid down the rule that Judah means the Jews only till they become Christians, when, of course, they lose that name; here, however, it means the Jews become Christians. This seems to have a slight appearance of inconsistency, but the author, no doubt, credited his readers with as much good sense as would lead them, on all such occasions, to apply the "approved principle," that in interpreting prophecy exactness is unnecessary, and that any word or statement may just as well mean this as that. When we apply this principle to the present case, the inconsistency immediately disappears. The wealth of all the heathen shall be gathered together, *i.e.*, their religious wealth, their performances, observances, and righteousnesses in which they array themselves, and the peculiar dogmas of the Church of Rome. "The Christian warriors of Judah will succeed in stripping the land and carrying them off." "They will convince them of the folly and wickedness of their *Popery*, and of their lost condition as *Papists;* and this will be effected to such an extent that the wealth of all the heathen round about shall be gathered." The plague of the horse, &c., (ver. 15;) horses are the Popish priests "ridden by the Popes." Mules, camels, asses, and beasts, are "monks, friars, Jesuits, and holy inquisitors, with all their gear, nuns, and sisters of charity," &c. "Their Popish flesh will fall off, and their catholic eyes and tongues will consume away, and they will be seen no more in the tents of the Pope as his subservient and ass-like beasts." The Papists are not to be destroyed, however, but only converted; and with other nations are to go up to Jerusalem from year to year to keep the feast of tabernacles, which just means that they will worship God aright, "and will be seen *all going one way.*" The family of Egypt is the body of the Papists, which seems to throw an uncertainty upon their conversion. Whoever of these refuse to conform to the gospel shall have no rain, *i.e.*, no part in its blessings. Holiness to the Lord, &c., (ver. 20, 21,) is the abrogation of the distinction between sacred and profane, and the aboli-

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tion of the different degrees of holiness, meaning probably that all men will be equally holy.

Under the third section, (Rev. ix. 13, xi. 14, and Micah iv. and v.,) where, among other matters, the second woe is treated of, it may be noticed that this woe is not Mohammedan or Saracenic, but Popish. The leaders of the horsemen are the Popes, who may very well be designated as "The Horseman," or "The Grand Jockey." The horses are the priests, their breastplates are the Papal cursings, their power is in their doctrine, and their tails are "the ignorant Popish laity, when duly indoctrinated, instructed, and led on by the crafty, brutal Popish priest! He wields them—tag, rag, and bob-tail—as a horse does his long tail, and having trained them to do his bidding, however injurious and wicked the deed to be done may be, the brute of a priest can apply them freely for that purpose, and make them his ready instruments for inflicting all manner of hurt. Protestant Christians in Ireland, from long and much painful experience, know well the composition of a *Popish priest's tail*—how charged with the malignant poison of the ferocious and cursing priest is every hair in it. They have known with what dire effect such tails have often been wielded, and that it requires only a few of these firebrand horses of the Pope to set their tails a-going in order to make a whole district of the country like an infernal region upon earth. For ages has the symbol been verified and fulfilled in Popish Ireland. But the same effects are seen, more or less, wherever Popish priests have sway, and are directed to set their tails agoing. Such effective beasts for doing hurt are those horses of the Hippicus, the Popish priesthood! And how well have they served with their pliant serpent-like tails the interest of the grand impostor!" (p. 160.) This will enable our readers to form a tolerably correct notion of the author's good taste. In section iv. we are informed that, (Isa. ii. 6-9,) "the wolf shall dwell with the lamb," &c., predicts the conversion of men. In addition to the ordinary fallacious argument from the present constitution of beasts of prey, the following consideration is adduced: "To suppose that a time is to be expected when wolves and adders shall go to school to learn the Bible, or that bears, leopards, and lions, cows and calves, will be heard saying, 'Come ye, and let us go up to the mountain'"—but we cannot finish the quotation—"is preposterous." We think it is something more than preposterous; it is to treat the most sacred things most profanely, and, as literal interpreters do not make any such supposition, it is illustrative both of Mr Law's irreverence, and of his ignorance and mental confusion. We had nearly charged him with unfairness, but this is

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almost the only instance of it that we recollect, and, besides, some forbearance ought to be used towards a man who evidently at times makes statements of whose meaning he is not aware.

In section 5, (Isa. xxviii-xxxv.,) the Gentile Church from the age of the early martyrs to the millennium is the subject. Chap. xxviii. 1, Woe to the crown of pride, the drunkards of Ephraim. This predicts the French Revolution; drunkenness is infidelity and atheism, which explains also the covenant with death; the crown of pride is the cap of liberty; "woe" indicates the revolutionary tribunal; the mighty and strong one is Napoleon; the overflowing scourge is the Revolution itself. Ver. 5, 6, The Lord of hosts for a crown of glory . . . . that turn the battle to the gate, mean the true Church, but chiefly Great Britain. Ver. 22, The consumption determined is upon the Church of Rome to its utter destruction. Chap. xxx., The doings of the Papacy and its wicked adherents, especially France and Spain, against the Protestant Church, and the issue of the contest. Ver. 1-17, Events in the time of Elizabeth and the Stuarts; woe to the rebellious, &c., is the league between Catherine de Medicis and Philip II. at Chateau Cambresis, and more definitely at Bayonne. His princes were at Zoan, and his ambassadors came to Hanes, (ver. 4;) literally fulfilled in the case of the Jews, and also in later times. Zoan is Rome, Hanes is some advantageous position for watching England. The land of trouble and anguish, (ver. 6, 7,) is England; the young lion or lioness may be Elizabeth; the old lion, Henry VIII.; and the beasts of the south are the Pope's agents. Their strength is to sit still, (ver. 7,) foretells the Spanish Armada. We will ride upon horses, (ver. 15-17,) the history and character of the Stuarts and their adherents, especially the flight of James II. Ver. 18-26, State of the Protestant churches after the Reformation. The great slaughter, (ver. 25,) is the conversion of the Antichristian powers; the towers are the defences of the Church of Rome; and the sevenfold light of the sun is fulness of spiritual illumination. Thine ear shall hear a word behind thee, (ver. 21,) saying, This is the way, &c., is this:—"In the Church of England there is the *High Church* party, much infested with a Popish itch, which they regard as *catholic* feeling—off many of them go to the right hand. Then there is the *Low Church* party, who regard the Bible as the sole standard of religious truth and doctrine; these, on the whole, pursue a settled middle course. And there is now sprung up, or is springing up, what is called the *Broad Church*, who make man's reason the verifying faculty to which the Word of God must be submissive; these go off to the left hand, and seek to make the narrow way of life a *broad* way, a *facilis de-*

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scensus Averni.' It appears that the "word behind thee" is very grievously disregarded, which is out of all keeping with the character of the passage.

Chap. xxxi. 1–3, is an admonition to the "Protestant Evangelical churches," especially to the Popishly inclined of the High Church party in the Church of England. Chap. xxxii. General view of the state of religion in the Protestant churches, from the Reformation till the introduction of the millennium. The churl, (ver. 7,) is "rational Christians, Socinians, Unitarians, Neologians, and others of an infidel cast." The houses of joy, (ver. 13, 14,) or palaces, are churches and chapels; the city is evangelical Christendom; the multitude of the city is the great body of the people; the forts are universities, colleges, and seminaries; and wild asses are worldly and irreligious men. This has been, and is, in course of fulfilment in the Protestant Churches. And "it would appear, from the Popish scraps of the *Oxford Tractators*, and from the 'Essays and Reviews' issuing from the same seat of learning, that, at this day, Oxford is a den for wild asses and other queer beasts of the wilderness, which, being their own masters and roaming at large, have resorted thither for pasturage." Things are to be generally in this miserable condition till the Jews are converted. Chap. xxxiii. speaks of the Turkish empire. The covenant, (in ver. 8,) "is the Hatti-Sheriff" of 1844; and ver. 9 shows the effects of the still future breaking of the covenant upon the Church in the Turkish dominions. Ver. 14–24, Present state and conversion of the Greek Church and kingdom. Thy tacklings are loosed, (ver. 23,) The Greek Church, as a well-equipped ship, pursuing the enemies' vessels, and making a prey of them by converting them. Chap. xxxiv. Idumea. The conversion of the nations generally, specially of the Papists,—not their destruction. When they are converted from Popery, they are "to be turned into pitch and brimstone, to assist in the more speedy and certain consumption" of the Church of Rome. The unicorns are the Popes, because the triple crown is one, and pointed at the top.

Section 6.—Joel ii. 30, 31. Wonders in heaven, &c. At the destruction of Jerusalem by Titus. In Mount Zion, deliverance (ver. 32) is in the Christian Church for as many of the Jews as then believed. Chap. iii. 2, 3. Valley of Jehoshaphat is the territory of each nation, and, of course, must be the whole earth. What have I to do with thee, O Tyre, &c., (ver. 5, 6,) The coasts of Palestine, or the Philistines, are the Church of Rome; Tyre and Zidon are the Greek Church. They are to be sold (ver. 8) into the hands of the Jews, *i.e.*, God shall charge

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the Jews with their conversion; and the Jews are to sell them again to the Sabeans, *i.e.*, to the converted Turks, into whose hands the Jewish leaders in the Christian Church are to give the Greeks and Papists for Christian instruction. "What an issue this will be! . . . Who could anticipate this? or who can believe it?" Who, indeed?

Ezek. xxxviii. Gog is judged after the conversion of the Jews, the Mohammedans, and the Church of Greece. Gog is the Russian Church; his invasion is a persecution of the Christian Jewish churches in the Russian empire; Sheba and Dedan are the converted Turks; the merchants of Tarshish are the converted Greeks, who will oppose Gog by moral influence, and in the great religious controversy that will arise, the Russians are to be converted. The pestilence, blood, rain, hailstones, fire and brimstone, in ver. 22, 23, are saving truth and grace brought to bear upon Gog's multitude. Chap. xxxix. 1–7. Conversion of the Russians; the burning of the weapons, (ver. 8–10,) is the burning of the priestly robes and trappings, the furniture and decorations of their altars and churches, together with the false doctrines, assumptions, and pretensions of the priesthood. And the seven years required for their consumption, "shows what an enormous stock of such rubbish there must be existent in the Russo-Greek Church." The valley of Hamongog, (ver. 11–16,) is "some imaginary locality," somewhere in the land of Israel within the precincts of the regenerated Russian Church, where the carcasses, or the corrupt nature of the converted Russians, are to be buried. The appointment of itinerant "inspectors" for burying the bones, "looks very like an established episcopacy."

Rev. xiv. 6–20. Christ's harvest and vintage are a judgment of mercy and conversion upon the Church of Rome. "The working of the great wine-press of the wrath of God, is but the energetic preaching and faithful application of the gospel of salvation." Into this "the bunches of grapes," or the Popish nations are to be cast, "in order that their *Popish blood* may be crushed out of them: . . . but nothing is said of what becomes of the grapes themselves afterwards; this is left to be supposed." Mr Law does not suppose, however, but tells us distinctly, that they become true Christians. The horses' bridles are the bishops, and as the blood only comes up to the bridles, we see that the bishops and higher dignitaries are not to be converted, probably because being "nearest to the head they have got a tinge of its infallibility, which acts as a charm to preserve them from such a fearful doom." Chap. xvi. 12. Euphrates is the resources of the Church of Rome. Although the author is

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"not aware of any satisfactory ground for the supposition," still the kings of the East are the Jews, and they are to convert the Papists. Armageddon is every land where Satan has dominion, but does not mean any "particular locality." Is it not purely "imaginary?" Chap. xviii. 8. She shall be burnt with fire, *i.e.*, with the Word of God. Chap. xix. 7, 8. The marriage of the Lamb is not the marriage, but the preparation for it. The sharp sword that goes out of the mouth of the Lord, (ver. 15,) is the sword of the Spirit; the armies in heaven are the Church militant on earth; and the supper of the great God is the complete conversion of all nations. The Beast is the Papacy; the false prophet is mainly the bishops; they are to be destroyed in their sins, not slain spiritually like their followers, and in the manner following:—The city of Rome is not to be swallowed up, because the catacombs are there, but "the then Pope, in the extremity to which the Papal affairs are reduced, meets with his princes and bishops in solemn conclave," and, to induce the Virgin Mary, the apostles, and all the saints to stand up for them, they engage "in some extra high mass; but when engaged in the very act, they all go down into Tophet, there prepared and opened for them." "The stage of this last Papal performance, the scene of this final catastrophe, will most probably be that grand temple of Popish idolatry, St Peter's Church in Rome, with its precincts, the Pope's palace, the sacred College of Cardinals, the offices and dungeons of the Inquisition, &c.; these shall go down with the whole brooding nest of Popish iniquity, Pope, cardinals, bishops, and all that are there engaged." "All has vanished. So will end the woeful drama of the lying, wicked Popedom, and St Peter's sham chair."

Section 7.—Rev. xx. 1–10. The first resurrection is a spiritual revival of those slain spiritually in chap. xix. The souls are men of the same principles and character with the old martyrs, and their reigning with Christ means their worldly condition as belonging to the Church, the dominant power on earth. Mr Law endeavours to give some reasons for his own view, without attempting to meet the arguments that overthrow it. We shall set them down as they occur,—we cannot speak of the order in which they occur, for the section is "a land of darkness without any order." *a.* "The restraint upon Satan implies that the nations had been, or soon would be, restored in a better state; therefore, the revival of those before slain had taken place, or would soon take place, for replenishing the earth." The restraint of Satan, with what is said of it, implies that there are nations upon earth, but it implies nothing as to how they came there, which is the only point to be attended to. We say

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that the slaughter in chap. xix. is literal, but does not destroy all the inhabitants of the earth; some of them are left to replenish it. Mr Law says there was no slaughter, so the earth was not deplenished; yet it must be replenished by nations who already fill it. Which of these views is correct must be determined by other considerations than any implied in the restraint of Satan. Besides, the first resurrection is not for the replenishing of the earth, but of the holy city, the new Jerusalem. The thrones are not on earth, but over it, implying that the earth is to be replenished in another way. *β*. John does not say that he saw the souls, *i.e.*, the martyrs, rising in the body from the grave, nor that they had so risen; he merely beheld them living again, therefore, they are only representative of other men then living. According to Mr Law, John "saw the souls in an embodied state," which implies their resurrection. He says this is the first resurrection, which is just to say that "they had risen from the grave." Whether he saw them rising or not is of no consequence. But if this is of force as to the first resurrection, it is equally so as to the second, (ver. 12.) In both cases the parties were seen by John in the same condition, *i.e.* "embodied." He did not see them rising, but he saw them risen. Therefore, on Mr Law's principles, the second resurrection is representative of other men then living upon the earth. *γ*. "To interpret the passage literally is to introduce an anomaly among St John's apocalyptic representations, which are designedly symbolical, emblematic, or figurative and enigmatical." Mr Law has cut away the ground most completely from under his own feet. The second resurrection is also an "apocalyptic representation, which is designedly symbolical," &c. To take it literally, therefore, as he does, is to introduce "an anomaly," and is totally inconsistent. We can take both the representations literally, but Mr Law is bound to take them both figuratively. *δ*. The rest of the dead are the beast and false prophet, who were literally destroyed, and, therefore, cannot be revived again literally, but only figuratively at the end of the thousand years. But this is to introduce the "anomaly" in *γ*. The beast is the Papacy, and Mr Law says it rises again in Gog—literally, of course, for the Papacy is not a symbol of anything, and cannot rise figuratively. And the false prophet is the Pope, bishops, &c., or a certain number of persons, who are to be swallowed up, like Korah and his company, while celebrating mass in St Peter's. Does Mr Law say that these persons are never to be raised for judgment? If not, when are they raised? Is it not when the thousand years are finished? If the rest of the dead are literally raised, as they are, even on Mr Law's view, at the end of the thousand

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years, the first resurrection must be literal also. The beast and false prophet, however, do not seem to be counted among the dead. They are taken alive, and cast alive into the lake of fire, and continue to live there. The rest of the dead are just those of the dead not raised at the first resurrection, as is proved from ἐκ τῶν νεκρων, &c., in "Wood's Last Things." ε. At the end of the thousand years, Gog and Magog are raised, not literally, but figuratively; therefore, &c. This seems to be regarded as the chief argument. But their appearance is not called a resurrection as that of the saints is, which is sufficient. It is neither said nor implied in Scripture that the Gog of Ezekiel is to be raised. Nor are they all destroyed; some are left, of whom the Gog and Magog of John are the descendants. But to talk of a resurrection is absurd. Mr Law's answer here to Dean Alford's note, that "if the first resurrection is spiritual, and the second literal, then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything," is just a piece of flippancy. ζ. Christ's throne will not be on earth, but in heaven; He is seated on His own throne just now; therefore, &c. This is another proof of Mr Law's ignorance. As to our Lord's throne and kingdom, we advise him to consult "Wood's Last Things." η. The raised souls here are described as sitting, and there is no mention of bodies; whereas in the second resurrection they *stand;* therefore, &c. "Soul" is a common expression for the whole man, both in the Old and New Testaments; it is used even for a dead body, (Num. ix.,) so that to mention bodies particularly was unnecessary. And they are spoken of as men, not as mere souls, ὅιτινες, who had not worshipped, &c. Besides, there is no mention of bodies in the second resurrection; therefore it is figurative. But the weight of the argument rests upon a new discovery in symbolics:—a man sitting is the symbol of a soul. In the first resurrection they sit, therefore they are souls; in the second they stand, therefore they are bodies; *therefore*, the first resurrection is figurative. He raises some other objections from our ignorance of the duties of the risen saints; the order of the gospel dispensation, which he evidently does not understand; the relation of the Holy Spirit's work to Christ, of which he is equally ignorant; and from his inability to see how the last apostasy could arise in the circumstances. In reference to these points we would recommend him to study carefully "Bishop Butler's Analogy,"—which may perhaps profit him somewhat—especially those parts of it which speak of the presumption of reasoning from our ignorance of God's great scheme; and also, with special self-application, to

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meditate upon what he himself has said of the positions assigned to reason and revelation by the Broad school in the Church of England. There may be some other objections floating about in the chaos of this section, but as they are equally pointless with those already noticed, we may safely leave them lying lifeless in the confusion. Only we may remark the opinions, that, in the apostasy of Gog, "Satan will probably adopt some incarnate form," and raise up a general persecution throughout the earth; that the fire that devours the apostates is literal, contrary to his own account of the character of the book, and his own "approved principles;" and that the millennium has no definite duration, only it is more than a thousand years, and less than three hundred and sixty thousand; also, the following addition to Scripture:—John "tells us he saw those saints so *reduced in numbers* that they were hemmed in by rebel enemies, and *in imminent danger of destruction.*"

Section 8.—Rev. xx. 11–15 is literal, contrary to the principle above mentioned in γ; the author makes an entire abandonment here both of his principles and his consistency. Matt. xxv. 31–46, 1 Thes. iv. 14–18, 2 Thes. i. 6–10, 2 Peter iii. 7, 10–12, and Matt. xxiv. 33, 34, all speak of Christ's literal personal coming to judgment; whereas the coming in Matt. xxvi. 64, xxiv. 27–31, and 2 Thess. ii. 8, is figurative of the destruction of Jerusalem, when he actually says *the Jews saw Him.* It is impossible to argue with one who deals with Scripture in such an utterly wild and arbitrary manner. We have felt all along, indeed, that to reason with Mr Law is a great condescension. He almost never argues himself, he generally asserts, and bases his opinions upon such foundations as "doubtless," "perhaps," "evidently," "plainly," "probably," "possibly," "of course," and the like, and even upon "adoption;" and when he does attempt to reason, his arguments are so miserably weak as not to require, or so transcendently absurd and grotesque as not to admit of, reply. And so we shall only say that Matt. xxiv. 27–xxv. 1–46, speaks of the one personal premillennial advent, and the other passages do the same. He says of 2 Pet. iii. 7, 10–13, that it refers to Isa. lxv. 17–19. Isaiah, however, speaks primarily and figuratively of an earthly state—that is, the millennium—before the advent; but the "terms of the prediction involve a further and far higher application." The prediction cannot possibly have two senses; on the most liberal supposition it can refer only to the above earthly state, and that state itself as a thing—not the terms of the prophecy—must be typical of a higher and future state of things; but for this supposition there is not the slightest warrant. And, therefore,

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if Isaiah predict a state of things (Mr Law's millennium) before the advent, if he be figurative, then Peter must speak of the same thing and be figurative also; and in like manner of all the passages referred to above. If Isaiah is figurative, Peter is figurative; but if Peter is literal, then Isaiah is literal also; there is no escaping that alternative. But Peter is literal, and as he places the new heavens and earth, or the millennial state of things described by Isaiah, after the advent and the conflagration, the advent must be pre-millennial.

Mr Law has here abandoned his principles under the force, not of a logical, but of a dogmatic necessity; he could not prevail upon himself to deal with the last judgment so recklessly as he had dealt with other prophecies. But we refuse to take account of that weakness. We insist that, in logical consistency, he shall either give up his principles, or carry them fairly and fully out. It is to be observed that he interprets Isaiah, Ezekiel, the Apocalypse, &c., all on the same principles —the figurative or symbolic. If he carry them out consistently, therefore, Rev. xx. 11–15, and parallel passages predictive of the last judgment, are only "emblematic" of a judgment, not of persons, but of principles. The coming of Christ is figurative, so is the conflagration—in short, there is to be no real coming of Christ, no real judgment of the quick and dead, no conflagration, no new heavens and earth, no eternal punishment, no heavenly blessedness. All these are only symbolical or enigmatical of other things in an earthly state. And so also in regard to fulfilled prophecy. When Mr Law and others apply their principles to this, they find they will not answer, and they adopt ours for the time. But they have no right to do this. We insist that they shall carry out their own principles, or abandon all claim to consistency. They believe them to be true; if they are, they will fit the lock of fulfilled, equally well with that of unfulfilled prophecy. For prophecy, being, as they maintain, one consistent whole, is consistent in its laws of interpretation; and passages the same in style, require to be interpreted on the same principles. Past or future has nothing whatever to do with this matter. True principles cannot be affected, and are not to be modified by historical occurrences. The principles being true, the fact that a certain stream of past history seems to fit certain prophecies cannot logically affect the application of the principles in the interpretation of these prophecies. The principles must rule absolutely. We may not be able, except within that certain stream, to find, in all past history, events and persons having any resemblance to the events and persons predicted. But that does not matter, it is a mere diffi-

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culty arising, very likely, from our ignorance; the principles are true, and we must stand by them at all hazards. All this is perfectly obvious and undeniable. Applying, therefore, Dr Fairbairn's principles to Isaiah liii. or Psalm xxii., we find that they are predictive, not of our Lord's sufferings and the atonement, but of something else. Or to Deut. xxviii. 15–68, and its parallels, which speak of judgment upon Israel, and they speak of no such matter and of no such people; they are symbolical of another people and of other judgments—of blessing probably—but of what people and judgments precisely, we leave Mr Law to explain. We only know that, upon their principles, Israel is not the people meant. Of course, the history of Israel is *very like* the literal meaning of these passages, and the Jews are in existence at this day; but that is of no consequence, it is only an accident, a curious coincidence; Israel is not the people meant in Scripture.

Notwithstanding the denials of the allegorical school, prophecy, setting apart the symbolical portion of it, which is very small, is essentially, as Bishop Butler says, nothing more than history written before it comes to pass, and it is the most natural thing in the world, as well as the most logical, to apply the aforesaid principles to the historical parts of Scripture. And this has, in fact, been done recently by the Rev. E. D. Rendell, of Preston. "He regards the history of the first seven chapters of Genesis as 'purely figurative, not only because such a mode of expressing spiritual and intellectual subjects was common to mankind in the early ages of (un?) enlightened society, but also because such a method of indicating the internal and spiritual things of the Church is in agreement with the Divine style of communication evinced throughout the whole Word, . . . the figures employed not being the analogies of human rhetoric, but types of the Divine selection.'" And the result is: "'We have seen that those early portions of the Word treat of the rise and perfection of the most ancient Church, which was pre-eminently *man*' (Adam being a community) 'in the enjoyment of the intelligence of love. We next contemplated the existence of the sensual principle, (the serpent,) pointing out the nature of its seduction, and the decline of the people. Then in the people represented by Cain and Abel we see the separation of faith from charity, with their respective characteristics; also the death of charity, by which faith became a fugitive and vagabond principle in the Church, and that this likewise perished in the time of the first Lamech. Afterwards it was shown that those histories refer to the rise of heretics in a variety of forms, and disclose the enormities of the imagination and heart of

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which they are productive among mankind; and, finally, that they announce an awful inundation of false persuasions and evil influences, by which all branches of society were overwhelmed, with the exception of the Noetic (Noachic) people, who were saved from the catastrophe because they resisted and conquered those temptations in which others fell and perished.' 'The narrative, therefore, is a consecutive history of the states experienced by the most distinguished Church which has ever existed upon this earth, during the process of its rise, fall, and extinction—the extinction of a celestial Church whose primeval name was Adam, and which was succeeded by another of a spiritual quality, under the appellation of Noah.'"* Mr Rendell proceeds upon the same principles with Dr Fairbairn and Mr Law, and very much in their manner, too; and if they are right, he is perfectly justified; and any one who should do the same with the gospel history would be justified in like manner. The principles, in fact, drive the ploughshare of destruction through the whole field of revealed truth, and root up totally the most sacred hopes of man. Like the locusts of Joel, the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. We should think that Dr Fairbairn, if he reads Mr Rendell's work, and appreciates its significance, will hardly be so ready, after this, to reproach pre-millenarians as being possessed of the "spirit of soothsaying," or to charge them with "putting the credit of Scripture at pawn in the hands of infidelity, not to be redeemed, but to be shamefully lost," nor to accuse them of giving opportunity to the "sceptical spirit of the age to reap, if it choose, a plentiful harvest in this field, to help on its popular crusade against the credibility and worth of Scripture," as he does in the third edition of his book on Prophecy.† Mr Frere is specially mentioned, and he and others are said to have made "announcements from the sure word of prophecy" of events about to happen, which have been "palpably falsified." Mr Frere has made some announcements which have been most signally verified. And neither he nor any intelligent pre-millenarian ever laid down the date at which any event was to happen absolutely, but only conditionally, upon the supposition that their understanding of the data on which they founded, and their calculations, were correct. They never confound their "announcements" with the predictions of Scripture. They only say, "So we understand the Scripture,

* "Antediluvian History and Narrative of the Flood." By Rev. E. D. Rendell, Preston. From *London and Edinburgh Weekly Review*, October 14, 1865

† See *London and Edinburgh Weekly Review*, Sept. 30, 1865.

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but we are fallible, and may be mistaken in our results." It is only the more or less "probable approach" of events which they announce. That is all. And Dr Fairbairn admits—unaccountably, no doubt—that prophecy contains "materials for aiding our inquiries concerning the probable approach of the greater movements and issues in providence." We say nothing of the defectiveness of this admission. But we presume that these materials are intended to be used. And when Dr Fairbairn employs them, and "announces" his results, what is this but the very soothsaying which he condemns in others? Or does he mean that men should soothsay for their own exclusive benefit? In any case, the principle is the same. We do not suppose that any one will ever be able to prove any of the allegorical or "conditional" school a soothsayer by the failure of their predictions—until the second advent prove it to their own conviction—because their prognostications are so vague and indefinite, like those of the heathen oracles, that, whether fulfilled or not, still their authors are safe. They are of such a nature, and their fulfilment is prudently placed at such a distance, as to be beyond verification by any generation but that in which it should, by an impossibility, occur. Post-millenarians and pre-millenarians are equally soothsayers, only the latter soothsay in a more honest and straightforward manner. And as to our principles, they can never give a handle to the sceptic, because they are just the principles implanted by God in the mind, and which all men naturally proceed upon in interpreting language. It is impossible from the nature of the case, that these can imperil the credit of the Word of God. They lead us to interpret the Scripture, prophetical and historical, in its natural, obvious sense—a method which commends itself to every unprejudiced mind. As Scripture is true, and as God implanted these principles for its interpretation, they will, if rightly applied, give a true result; and no handle can be furnished to the infidel. But post-millenarian principles are of a different stamp. They are not divinely implanted; they are not of the remains of the natural light which are in all men, but the outgrowth of the corruption of the understanding, promoted and fostered by the great father of all deceivableness. They are, indeed, one of Satan's devices for making void the Word of God, and are all the more dangerous because they are advocated by good men, and have in them, from the fact that a small part of prophecy is symbolical, some little residuum of truth. But not the less do they go directly to put the credit of Scripture in pawn, and they have done it, and irredeemably so long as they are held. What can Dr Fairbairn consistently reply to Mr Rendell?

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Nothing; for if plain and unfigurative prophecy is to be made symbolic, there is equal reason why plain history should be so. Mr Rendell, Dr Fairbairn, Mr Law, and others of this school, are playing into the hands of Bishop Colenso, the Essayists, and the whole tribe of sceptics and infidels. The sceptics have never attempted to make a handle against Scripture of our principles and interpretations, because they were sharpsighted enough to see that these offered them no handle to lay hold of; but we are mistaken if they be long of availing themselves of the handle and the help now so ostentatiously and gratuitously furnished them by the folly of the Enigmatical school.

We had intended to make some remarks on Dr Fairbairn's principles as contained in the large extracts in Mr Law's introduction, but space will not permit; and it is the less necessary after the articles on this subject which have appeared in this journal.* We may venture to say that Mr Law has supplied a deficiency which exists in Dr Fairbairn's book; for he has reduced his principles from the "scientific" form in which he presents them, to plain rules of art, easy and ready of application. Mr Law, indeed, has not done this literally, but he has done it figuratively, by a metonymy, by writing his book, and so giving us occasion to do it. And the principles reduced to rules are as follows:—"1. Make every prophecy mean as little as possible. 2. As far as possible, make every prophecy mean the same thing. 3. Always prefer the symbolical sense, and never take the literal, unless you cannot help it. This will not very frequently occur if you attend to the following plain and obvious directions: *a.* Never hesitate to pervert the meaning of words and sentences in any manner and to any extent that you may find convenient; *β.* Never scruple to assume that Scripture says what it does not say, and does not say what it does: in other words, never scruple to mutilate, to add to, or subtract from, any passage, if necessary to your theory. 4. And, finally, never imagine that any one, not even the Omniscient, knows more than you do. Make your own knowledge the standard of the actual and possible. If you do not know where anything is at present, maintain boldly that it does not, and never will, exist. If you do not know the reasons for

* Nos. 36, 37, 41, 50. We strongly recommend students of theology, especially in Scotland, where they are most exposed to the baneful influence of the "approved principles," to study the articles on the subject, contained in these numbers of this journal. The danger of these principles makes warning the more needful; the theory of "conditional prophecy," when logically developed, will carry its supporters far beyond what they have the least idea of.

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anything, or how it may be effected, declare at once that it neither can nor ever will be effected. By carefully attending to these directions, you will be quite able to interpret consistently." This may seem very extravagant, but these are the principles upon which Mr Law has really proceeded, as is plain from the account we have given of his book, and still more so from the book itself, (see pp. 44, 122, 218, 541, *et passim.*) Allegorists and post-millennialists may not acknowledge these; but they are their principles applied, reduced to rules of art, and popularised by Mr Law. Mr Law has, upon the whole, been consistent in his adherence to them, and it is upon this that his only claim to consistency can be founded. His inconsistency in section 3, and less remarkably elsewhere, is owing to his neglect of the directions under rule 3.

We need not advert to the remaining texts commented on by our author, nor to Rev. xxi. 1–27, xxii. 1–7, in which he sees the eternal state, and expounds after his manner. His treatment of those we have noticed may suffice to give an idea of how he deals with the others. All the passages predictive of God's destroying vengeance upon His enemies, whether by the instrumentality of the Jews or His own immediate interposition, are explained in agreement with those referred to in Zech., Isa., Ezek., and Rev., and made to signify not judgment, but blessing. The same thing is true of the Jews spoiling their enemies. And generally, the interpretation of one prophecy will suit every other. We have only to substitute the "Greek" or "Russian Church" for the "Church of Rome," and the thing is done. Prophecy in his hands is evacuated of its meaning, and becomes a mere *caput mortuum.* He expounds Judah, Israel, Zion, Jerusalem, not on any fixed law, but solely as caprice may dictate. And those passages which speak of their dispersion and misery are given to the Jews, while those predictive of their restoration, prosperity, and pre-eminence are "appropriated" to the Gentiles, the Christian Church. There is no restoration for the Jews; they are to be received into the Church,—that is their land, their holy city,—and to remain permanently scattered among the Gentiles. Nay, they are "to be so amalgamated with the different nations, that they shall pass away as Jews." And "it is not any charity towards that outcast and peculiar people for the ministers of Christ to be fostering their condemned Jewish prejudices and Jewish aspirations." This might move indignation, did it not perhaps more strongly move contempt. Who has "condemned" the hope of restoration to their own land, which has burned, and, till it be fulfilled, will burn inextinguishably in the hearts of the people still beloved for the

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fathers' sake, as a prejudice? It is not God, for He, by the mouth of His prophets, whose word Mr Law has incurred so great a responsibility by perverting and abusing, has warranted them, by His promise a thousand times reiterated, to cherish that hope, and for its realisation has pledged His very Deity in the oath which He sware to Abraham, His friend. And yet blind and presumptuous men will question and condemn what the Faithful and True has promised and sworn. This is the natural result of Dr Fairbairn's statement, that the prophets of the Old Testament are "subordinate to Christ and the apostles and prophets of the New;" in consequence of which the Old Testament predictions "are defective in clearness and precision, and not capable of bearing so exact an interpretation, and yielding so explicit a meaning in respect to the affairs of Christ's kingdom, as is conveyed in the New." So far as the present subject is concerned, the only practical result of this principle is, that Old Testament predictions may be falsified if found expedient. It implies this, that Christ in the Old Testament is subordinate to Himself in the New, to the blasphemous effect that what He promised in the Old Testament He may, under the New, declare shall not be fulfilled. It is in vain to talk of want of "clearness and precision," for the restoration of the Jews to their own land is predicted in terms as clear and precise, as definite and absolute, as language can furnish. If it is possible to be certain of the meaning of any statement, then it is certain that our Lord, in the Old Testament, predicted and promised this. If He did not promise this, then the only use of language is to deceive. And yet He is to come, and say, under the New Testament, that they are not to be restored, and salve the deception by such a juggle of words as the allegorical school has prepared. And Mr Law is as much mistaken in a missionary point of view. This figurative system is just one of the great hindrances to the success of the gospel among them. They are naturally unwilling to abandon their certain expectation of the coming glory of Jerusalem, and the re-established majesty of the throne of David. Their feelings are revolted by what seems the eager selfishness of the younger brother snatching at their birthright; and their understandings are shocked by the profane parody which that system compels every missionary who holds it to make of the prophetical Word. The veil is still upon their hearts, and Christians, by these unchristian principles, are increasing its opacity, and preventing the longing eye of the daughter of Zion from seeing the face of her King. No great success is ever to be expected till this pernicious system is abandoned. We need not prove their restoration to Mr Law; we refer him to one of his own school,

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Dr David Brown. But the blindness which has led to his denial of the restoration is equalled by the ignorance which assigns the reason for it, namely, that "The inheritance of Canaan was forfeited by the breach of the everlasting covenant, when, as a nation, they rejected and put to death their Messiah;" the covenant has been made "void," and they can never more be restored to their land. We have not met with ignorance so gross as this for some time. When Mr Law wrote these words, did he ask himself what he meant by the everlasting covenant? Does it mean the covenant of Sinai, or the covenant with Abraham? Did he ask himself under what covenant did the Jews reject our Lord, that their deed should carry such a result? They were at that time under the covenant of Sinai, which could be, and was, broken; the covenant of Abraham, which cannot be broken, had not been made with them. The effect of their breach of the former, by rejecting our Lord, was only their casting out for a time, to be followed by their restoration, as Moses and the prophets declare, in virtue of the latter. The covenant of Abraham, although not made with them as a nation as yet, secures their restoration, as Paul tells us, Gal. iii. 17–18. This covenant is an absolute promise, and does not depend at all upon the conduct of the people under the Sinaitic covenant. It cannot be broken on God's part, and therefore they must be restored. When once it is made with them, it cannot be broken on their part, for He engages that they shall keep it, (Heb. viii. 6–13, Jer. xxxi. 1–40,) and therefore they shall retain possession of the land. And as for the Gentiles being substituted for them, occupying their covenant place, as Mr Law will have it, that is perfectly absurd. The Gentiles are only in their own place, not in that of the Jews. The place of the Jews is unoccupied, and is waiting for them. The Jews have special promises, of which the land is one, in which the Gentiles have no direct share.

Of course, we do not recommend any one to read the book, unless it be a philosopher searching into the aberrations and eccentricities of the human mind; or a divine wishing an additional proof and illustration of the corruption of the understanding; or Dr Fairbairn, if he desires to witness and bewail the havoc which his principles make of the fair field of prophecy. "It may serve the student" also, though not in the sense of Mr Law's hope, as "A Handbook of Prophetical Landmarks," in the way of warning him off the forbidden and barren ground occupied by the Enigmaticals. It may be useful for these ends, but not for any other that we can think of. It conveys no instruction, whether of a historical, critical, theological, or

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practical kind; it is devoid of learning and ingenuity, and has not even the merit of good taste; it is diffuse, prolix, and wearisome, as we have found "by long and painful experience," utterly "flat, stale, and unprofitable," and can only fitly be described as a "a continent of mud." But although bound to speak thus of the book, we have nothing but kindly feelings for the author, for he writes generally in a good-humoured spirit. And as he says "he will gladly welcome any suggestion for correcting his work" of "any little inaccuracies," we beg to offer one suggestion which may serve instead of all others, that, as the work itself is one great "inaccuracy," the only way of correcting it is to suppress it altogether. By acting upon this, as we trust Mr Law will see the propriety of doing, he will do the cause of truth at least the negative service of undoing in some measure what he has done to promote the cause of error.

Art. V.—THE SONG OF SOLOMON ILLUSTRATED.

In this new series of scenes we shall find the sketches are generally more expanded and detailed than in the former part of the Song. But we treat them on the same principle as we did the preceding portion; one parabolic scene after another presents fresh truth to our view.

The Eighth Parabolic Scene.—*A Dream, in which the Bride goes out to seek the Bridegroom.*—(Chap. iii. 1-5.)

"By night on my bed I sought Him whom my soul loveth."

This is the narrative of the Bride. She had returned home from her visit to Jerusalem, and was once more in her own country, far from her betrothed. Her thoughts went out to Him, by day and by night; and here we have one of her dreams regarding Him.

There is something that indicates the soul's complete absorption in an object when the dreams of night still present the occupations of the day. Who does not feel this when the missionary Brainerd tells us, "When I was asleep, I dreamt of gaining souls to Christ, and when I awoke, the first thing I thought of was this great work." A modern poet has caught this fact very skilfully, representing Jesus, in all things Son of man, dreaming in His sleep; His dreams bearing upon the one great end of His coming to our world.

"Man of sorrows, when Thou slept,
Haply at last joy cheer'd Thy rest?

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Now was Jerusalem unwept,
The Jews believed, and Thou wert blest!
Or, did Thy vision borrow
Gloom from Thy life of sorrow,
And send Thee, wandering through some wild,
Pathless and vainly cross'd,
In search of some one lost?
Saviour, when sleeping! Holy Child."—M'Crie.

It is such a dream that we have here. The Bride, while sleeping, fancies some scene of painful separation and fruitless search. She is full of love, and cannot bear His absence; she seems to herself to go from room to room of the mansion where she lately had met Him; but He is not to be found. Impatient and eager, she fancies in her dream that she adopted the wild course of leaving the house and traversing the city, calling at every place where He was likely to be found; but all in vain. She then finds herself stopt by the watchmen of the city, who cannot understand why one like her should be abroad at that hour; but in her dream she fancied that she satisfied them, and passed on inquiring, "Saw ye Him whom my soul loveth?" And then, just after leaving them to continue her search, she imagined that she met her Bridegroom, and brought Him to her mother's house, the house where He had often met her in her mother's presence, conversing of the day of espousals. In her dream she thinks she hears Him saying, (as He did in that interview, chap. ii. 7), "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, *till she please.*"

All this is natural, if taken as a dream; it would be not only unseemly otherwise, but an outrage on all Eastern propriety and decorum. Not so at all, however, when we find it passes before her in sleep; it is just one of the vagaries of love in dreaming. And does it not suggest to us a searching inquiry, to wit, Am I thus ravished with Christ's love? Can I call Him by that peculiar name, "*Him whom my soul loveth?*" Have I sought Him as He sought me, and loved Him as He has loved me? Do I dream of Him, my fancy and imagination full of Him? Do I find myself so absorbed in Him that His absence is intense pain to me? Am I ashamed to tell that I so love Him? Do I recall and muse upon His well-remembered words, how He has said, "Let none disturb the sleep of my beloved; let her repose in profound security, all the angel legions, natives of the Celestial City, watching around?"

Oh, would that in our day there were in saints much of this glowing personal love to the Lord! Our Lord has been spoken of by some as redeeming even sleep to us by His own calm

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sleep in the storm. Would that our souls, filled all day with His presence, yielded at night nothing but grateful images and thoughts of peace in Him!

> Be mine the sleep that throws
> Elysium o'er the soul's repose,
> Without a dream, save such as wind,
> Like midnight angels, through the mind.

THE NINTH PARABOLIC SCENE.—*The palanquin of the Bride* (now on her way to the marriage) *met at the border of the wilderness by the Bridegroom's palanquin, and the converse that follows on both sides.*

We are now to suppose ourselves far off from Jerusalem. A considerable space of time has elapsed since the last scenes occurred, and now the day of the marriage is drawing near. It is to this great *marriage-day* that this book points throughout; all else is only in subordination to it; preparing matters for that final development.

We are, then, led away to the borders of the land, and out into the desert. In that desert, amidst its solitude and drought, its bare sands and flints, its stunted bushes of juniper and scanty herbage here and there, all at once a procession is descried.

> "*Who is this lady* (זֹאת) *that cometh out of the wilderness*
> *Like pillars of smoke, perfumed with myrrh and frankincense,*
> *And all powders of the merchant?*" (ver. 6.)

As in bridal procession sweet incense was burnt along the street as they passed on, so here on the way through the wilderness. It is the Bride described in language taken from actual facts; and we may say, it was thus; Pharaoh's daughter was seen coming up from Egypt across the intervening desert in her palanquin, with everything choice and bridal to relieve the monotony of the way, (ver. 7, 8,) such as frankincense from the Gilead and Lebanon hills of Canaan, (chap. iv. ver. 6,) sent by the Bridegroom. And the palanquin has a history of its own. It is "*Solomon's bed,*" the palanquin which Solomon sent to carry home his Bride in a style worthy of himself, and befitting his love to her. To ensure safety, and furnish complete freedom from alarm, it has "*threescore valiant men*" guarding it,

> "*The valiant of Israel, sword-bearers, all of them*
> *Expert in war,*"

and like the king himself, in Psalm xlv. 5, every one of them has "*his sword upon his thigh,*" ready to smite any foe, and specially

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to confront any sudden assault during the nights of their journey, when the wild Ishmaelite is prowling abroad like the wolf of the desert. The number "*sixty*," or threescore, is the number of pillars round the tabernacle enclosing that holy dwelling-place, and perhaps on this account *sixty* may have become a favourite number for a body-guard.

But look again, (ver. 9, 10.) Yonder is another palanquin, but even more magnificent. It is Solomon's own "*Bridal palanquin*," (אַפִּרְיוֹן,) for this is the real meaning of the "chariot," Let us see what it displays. It has an epitome of his kingdom's greatness, borrowing something from the "cedar of Lebanon," something from the silver, (so abundant in Solomon's days, 1 Kings x. 27,) something from the gold that was "plenteous as stones," (2 Chron. i. 15,) the framework being cedar, the pillars of silver, the floor of gold, and its "*seat*," ("covering,")* of royal purple. Indeed, all is royal. And then the "*midst of it*," that is, the midst of the seat where the Bride and Bridegroom sit, (compare "midst of the *seat*," Rev. v. 6,) was "*paved*" or finely wrought with nothing less delicate and pleasant than "*love;*" a poetical mode of telling us that love was that which made that seat what it was. But what or whose *love?* It is his own love; for while some render the Hebrew (מִבְּנוֹת יְרוּשָׁלָם) "*By* the daughters," it ought to be noticed that the expression is similar to that used by Solomon's father, David, in 2 Sam. i. 27, "Thy love to me was wonderful, *above* the love of women," (in Hebrew, מֵאַהֲבַת נָשִׁים.) The seat in the midst was cushioned (one would say) "with love *above* that which He bore to the daughters of Jerusalem, and above that which they bore to Him."†

And what is the teaching of all this? It is that the Church, all-acceptable and encompassed with favour, is passing on through the wilderness of this world toward her home. The Church is seen by deeply interested angels to be on her way to the rest she is to enjoy on the great marriage-day. And as she journeys on she has her comfort and safety well assured to her by the Lord who so loveth her. "Incense" and "valiant ones," sweetness and strength, favour and safety, are her portion. Believer, you are in a palanquin furnished by Solomon himself; you are not travelling on your own feet. "He keepeth the feet of His saints." He carries the sheep on His shoulder. Many a jolt may make you start, if not tremble; many a scorching wind by

* It is מֶרְכָּב, which, in Levit. xv. 9, is the seat, or saddle, for one riding.

† Supply "*the love of.*" See a similar ellipsis, Gen. xviii. 11, Isa. lii. 14, and so also Song i. 18, (Nordheimer's Grammar, vol. ii., 315.)

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day, and chilling blast by night may annoy you, and many a cloud of dust and sand; many a foe may suddenly assail, and often may the howlings of unseen monsters meet your ear; but all the while you are safe. And see, Christ is on His way to meet you; yes, Christ himself, in His own bridal chariot, is coming to receive you to Himself. He is on His way to take you out of that chariot of common providence, (safe and pleasant though it be,) and to bid you come up and sit with Him in His own, where you will find all that is excellent, desirable, singular; and where you will discover that your seat and rest is nothing less than *His love itself;* the love that is so great; the love to you who are redeemed by His own blood; the love that flows forth toward you in a manner and measure far, far surpassing what any angel ever bore to you, and even far surpassing what He ever bore to any of His angels, "the natives of Jerusalem." Is the meeting near? Are we near the borders of the land?

But see, ere ever we were aware, we have come to the meeting-place. The cry is rising from both sides, "Behold the Bridegroom cometh!"

> "*Go forth, ye daughters of Zion, and behold King Solomon*
> *With the crown wherewith His mother crowned Him*
> *In the day of His espousals, even in the day of His heart's gladness,*"
> (ver. 11.)

Come and see this sight; the Bridegroom is approaching, wearing the *crown of espousals,* the coronet which an approving mother prepared for her Son on occasion of His marriage, and which, therefore, so well serves as an emblem of the glad approval, the hearty complacency, the cordial delight and love with which the Father prepares the espousal-crown of the beloved Son.

The Bridegroom no sooner hears this shout directed toward Himself, than He hastens to turn attention from Himself toward His fair Bride, to whom He now approaches. Behold her! her eyes, her tresses, her teeth, her lips, her mark, her temples, her neck, her breasts! This is done by Himself addressing her in glowing words of affectionate admiration,

> "*Behold, thou art fair, my love; behold, thou art fair;*"

and then, (chap. iv. 1 to 5,) minutely dwelling on her features of beauty, challenging inspection, and inviting admiration, and summing up all by that burst of impatient desire for the arrival of the long-expected marriage-day, He tells her,

> "*Until the day and the shadows flee away,*
> *I shall go from time to time to the mountain of myrrh and the*
> *hill of frankincense,* (ver. 6,)

to wear away the intervening time, looking out all the while toward the spot where the Bride is to be found, and by the "myrrh and frankincense" of the hills, reminding Himself of the "myrrh and frankincense" (chap. iii. 6) breathed forth from her palanquin, and which Himself had sent as a gift.

Such is Christ's way with His Church of redeemed ones. His heart is set on His Church, and the espousal-day is that which shall complete His "gladness of heart." And in very deed He rests over her in full complacency. "Behold, thou art fair!" Seeing her as she shall be when "the measure of the stature of Christ's fulness" (Ephes. iv. 13) shall be reached, and when He shall present her to Himself, (Ephes. v. 27,) "without spot, or blemish, or wrinkle" in hand, or foot, or eye, in feature, or shape, or form. He is, therefore, ever longing for that marriage-day, while sitting at the right hand of the Father, the very seat of favour and well-pleasedness, the very mountain of myrrh and frankincense, sending down to His redeemed the same love wherewith the Father loveth them. Are we feeling thus to Him? Are we, in our dull world, so longing for Him? Are we looking out from our hill for His return? Are we sending up our heart's warmest love to His seat?

But once more the Bridegroom's voice is heard, saying, (ver. 6–10,)

> *"Thou art all fair, my love; there is no spot in thee!"*

and then cheering her by a sketch of anticipated enjoyments when the day has come:

> *"With me from Lebanon, my spouse, with me from Lebanon*
> *Thou shalt come* (תָּבוֹאִי) *thou shalt look* (תָּשׁוּרִי):
> *From the top of Amana, from the top of Shenir and Hermon;*
> *From the lions' heights, from the leopards' hills."*

That is, In my company, yes, side by side with me, thou shalt soon survey the length and breadth of thine inheritance. Thou shalt soon accompany me from my city to visit the far north boundary of my kingdom, to Lebanon, to Hermon, and to Amana that looks down into the Damascus plain. Thou, in my company as my queen, shalt thus have a Pisgah view of the land that is thine as well as mine. And no wonder I thus speak, for

> *"Thou hast won my heart, my sister, my spouse, thou hast won my heart!"*

Yes, one eye has won me, one chain of thine ornaments has won me. Oh, how thy love fills me, so that there is nothing created like it! (ver. 10.) Surely we hear Christ speaking in all this

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utterance of love. It is His joy in His Church, His ineffable love to His own. It is He who oft reminds them that ere long He and they together shall enjoy the promised inheritance, He possessing "His inheritance in the saints," (Ephes. i. 18,) and they possessing their portion in Him, dwelling in His love. There is joy in the prospect of being in His kingdom, and seeing the King's and the kingdom's beauty; but what would this be if not combined with the more exquisite joy of union to, and connexion with, our living Head himself? "*With Thee! with Thee!*" is the core of the blessedness. We are at times taken, like John xxi. 10, to see the city, the New Jerusalem, with its indescribable riches of light, life, glory; but still it is the thought of *Himself* being there, and we *with Him*, that gives emphasis to it all. On the other hand, He himself reckons His Church's presence there as His heaven of heavens. "*His inheritance*" is in His saints, (Ephes. i. 18.) *His portion* is *His people*, (Deut. xxxii. 9.) Nothing on earth does He value but His Church; and such is His love, that "one look" of her eye towards Him, (like the languid look of that dying thief,) or one glance of a single ornament on her person, (such as the faith which Himself imparted to the Syrophenician woman,) ravishes His heart, wins Him to pour out love on us. The hem of His garment touched by one of His own, "the sighing" as well as "the cry" of a Jeremiah, (Lam. iii. 26,) at once draws Him; a dim look, a weak whisper of desire, even this attracts Him. For we are to Him as a "sister" (as He says here) whom He *tenderly loves*, and who needs His tender love; and as a "spouse," too, who may present a *title and claim* (through His own grace) to His affection and care, and a participation in all He has.

But what is this that He says of her (addressing His attendants) in the exuberance of His love—a love that has covered over all defects and blemishes, for it has arrayed her in His own loveliness and beauty?

> "*A garden enclosed is my Sister, my Spouse,*
> *A spring shut up, a fountain sealed.*"

In language taken from both Eden and Canaan, (like the prophet Isaiah lv. 1,) He details her graces and excellences. She is to Him "a garden," an Eden, and this Eden-garden has its fountain to water every plant, and she and these plants are all rare in value.

> "*Thy plants are a Paradise* (פַּרְדֵּס)
> *Pomegranates with delicious fruits,*
> *Camphire plants* (כְּפָרִים) *with nard plants* (נְרָדִים)

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Spikenard and saffron, calamus and cinnamon,
With all sorts of frankincense-trees ;
Myrrh and aloes, (see Psalm xlv. 8, the King's own spices,)
With all the finest species of spices."

And to complete the picture, a reference to Solomon's Pools near Bethlehem is introduced in the "fountain of gardens and well of living waters" that flow out copious as "the streams from Lebanon." Christ's Church has so truly got from her Head the fulness of grace. It is hers by title now, and soon shall be hers in actual possession; for that must be fulfilled to the letter—"He that believeth on me, out of his inmost being shall flow rivers of living water," (John vii. 37)—which was spoken "of the Spirit." An Eden, a Canaan, no more a desert, nor yet a fountain sinking below the brim, the redeemed do become "a watered garden," (Isa. l. 11,) in which the Lord walks as in Paradise at the first, (2 Cor. vi. 16,) being "filled with the fruits of righteousness." But as yet all is only in part; it is on "that day," spoken of here, that these things shall be realised to the full, amid the literal abundance of every Paradise plant, and tree, and flower, serving as an emblem of spiritual graces.

This burst of exuberant affection towards the Bride leaves her silent. She is filled with humility, as well as grateful love in response to His; and her way of finding something like an outlet for her struggling feelings toward Him who so loves her, is by breathing forth the deep desire to be able to meet this glowing affection by wealth of affection on her part also. When He has turned from His attendants, He gazes on her, and exclaims, "*Awake, O north wind, and come, thou south!*" Whatever will draw out the fragrance of the garden; the two opposite winds—the south bringing moisture and rain, and the north, in its turn, driving rain away. It might also mean, Let all the spices and plants in this garden of my Beloved be shaken; let those which grow exposed to the north, and those more exposed to the south, be alike made to give forth their sweets. Come, and breathe over this garden of mine! It is He that speaks; and it is upon this that she lifts her eye toward Him, and sweetly invites Him to draw nearer.

"Let my Beloved come into His garden,
And eat of its fruits that are delicious to Him!"

No sooner has this been spoken by the Bride, in the fulness of a heart confused with grateful joy and love, than the Bridegroom hastens to reply, assuring her that even now to meet her is to Him a visiting His garden, and that such foretastes as this present interview are most satisfying to Him. See,

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"I have come into my garden, my Sister, my Spouse.
I have already plucked my myrrh, and put it side by side with my bunch of spices;
Not content with my honey, I have eaten my honeycomb also."

As Christ bids us enjoy Himself and His blessings under the figure of eating and drinking, milk, wine, bread, fatness, (Isa. lv. 1, 2,) so in this place He speaks of His own enjoyment in us under a like figure. If ever Solomon found it a feast to meet and converse with, and look upon the beauty of Pharaoh's daughter, long before the marriage-day, far more has Christ found it a feast to His soul to meet with His redeemed. The upper room visits (see Luke xxiv. 36, &c.) were of this sort; and is it too fanciful to suppose, that while His eating the "fish and the honeycomb" (Luke xxiv. 42) was an act meant to manifest the truth and reality of His human nature after resurrection, it may have been also meant to suggest such a passage as this of the Song? See, how He comes into that garden in the upper room!

Let us see that we imitate the Bride in her fervent breathings, "Awake, O north wind, and come, thou south!" Let us see that we invite the Holy Spirit, and do not grieve Him. Let us respond to the Bridegroom's joy in us. And let us reckon all that is ours to be His also, "HIS pleasant fruits." O blessed Spirit, who in the greatness of Thy love art willing to be as unseen as the breathing wind, come in thine own way, stir up our souls, put them all in order for the visits of our Lord, and enable us to take time to feast with Him, and give Him time to feast leisurely with us, as we sit apart from all others, in house or field, meditating on Him, and meeting Him who "meeteth those who remember Him in His ways," (Isa. lxiv. 5.)

One feature of this interview we have yet to notice—we must not overlook the close. "*Eat, O friends, drink;*" yes, be as Joseph's brethren, (Gen. xliii. 34,) (וישתו וישכרו as here.) "*Drink, and drink largely, O beloved ones,*" (דודים) He here turns to His attendants, "the friends of the Bridegroom," who have till now stood silently looking on, only catching a word now and then. He turns to them, and invites them to draw near and share the feast of delicious things—that is, this feast upon the beauty and excellency of the Bride. Come forward, O ye friends, and join with me in my commendation of the Bride; come and see if there be not here good grounds for you, too, being delighted and gladdened. Draw near, beloved ones, and share in our joy. It is ever thus, no doubt, that our Lord speaks to His angels, who are truly "the Bridegroom's friends." He calls them to share in His gladness, for they, too, are "*beloved*

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ones" to Him. They delight to "stoop down and look into" our things, (1 Peter i. 12;) and He, on His part, delights to "make known by the Church the manifold wisdom of God to these principalities and powers," (Ephes. iii. 10.) And when the marriage of the Lamb has come, those angels, (the same as "the daughters of Jerusalem,") those who are "friends" of the Bridegroom, and have a place in His heart, (though not so high a place as we,) shall be made to draw near and share in the joy of the Lord. John saw them "standing in a circle round the elders and the four cherubim," (Rev. vii. 11,) as if pressing in toward the same object, and eager to see the same object of interest, the Lamb on the throne; and they struck the first note of praise that day, "*Amen!* blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God for ever and ever. *Amen!*" Did not that "*Amen,*" (that "So be it!") express their hearty acquiescence in the Divine arrangement that took redeemed men further in than they to the bosom of the Lamb? Did it not express their joy in our superior joy? Was it not intended to tell us that when (as invited here) they draw near to share the Lamb's feast, these "friends" and "beloved ones" shall indeed "eat and drink, yea, drink abundantly," of Immanuel's feast? For they shall learn by the Church, and the Lord's gracious dealings toward the Church, so much of His heart, and of all the perfections of Godhead, as shall be to them infinite joy for ever.

The Tenth Parabolic Scene.—*Another Dream.* —(Chap. v. 2–7.)

After last interview, the parties have separated; the Bridegroom has gone to finish His preparations, and the Bride has taken up her abode somewhere in Jerusalem, to be ready when the day comes. Meanwhile, her thoughts are all on the one subject day and night. One evening (she tells us) she had the following dream, for her words, "*I was sleeping, but my heart awoke,*" simply mean, "I dreamed in my sleep." The dream was a very natural one, though it suggested painful thoughts. What does she say about it? It began thus: In my sleep I heard

"*The voice of my Beloved, who was knocking.*"

As he kindly knocked, His well-known voice spoke in words that purposely were touching and moving,

"*Open to me!*
My sister, my love!
My dove, my perfect one!

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> (And open quickly,)
> *For my head is drenched with dew,*
> *My locks with the chilling night-drops!"*

Let us keep in mind that it is all a dream, and must be a dream, for the usages of the East, apart from everything else, forbid anything like this scene ever occurring in reality. But in her dream she fancies that the Bridegroom came to visit His Beloved in a dark and chilly night, when the dew was falling fast and copiously, and that He stood knocking at the door of her mother's house, all the while whispering tenderly and kindly to her. On the other hand (so ran the dream) she was in bed; and when awoke by the knock and the noise, she felt not glad but troubled at the visit, annoyed at being summoned to rise and dress. She fancied that she coldly replied to Him, "I have put off my dress; I have washed my feet. I cannot rise to let thee in." On receiving that unkind reply, He sought to open the door Himself, putting His hand in to unbar the bolt, a thing not difficult to do in Eastern houses. When she noticed this act of His love, then she sprang up and proceeded herself to unbar the door; and in her dream it seemed to her that she started, finding on the bar which his fingers had touched traces of "myrrh," such myrrh as He spoke of gathering (ver. 1) in His garden. This went to her heart; but more followed to fill her with remorseful self-upbraiding.

> "I myself (אֲנִי) opened to my Beloved,
> *And lo! my Beloved had withdrawn;*
> *He was gone!"*

She sat down, recalling His loving words, till her heart was ready to break. Now she called on Him through the darkness, and sought for him at the door, half hoping He might be lingering there. All in vain She then imagined herself in her dream setting off to traverse the city in search of Him; but still without success. She met the watchmen on the streets, and the guards at the city walls, who offered to treat her insultingly, and she dreamt that they even went so far as to tear off her veil. Upon this, she awoke.

This dream, (for, as we said, such a scene could not actually occur in the East; it would be reckoned an outrage on decorum, such as no female of any character could ever perpetrate, to act thus, whatever were her motives)—this dream may be meant to teach the Church, in a very tender and delicate way, the sad truth that our hearts are not so true to Christ as His is to us. How true it is that we, for a little hindrance, or because of some petty loss, perhaps seeing some danger, or feeling it a matter

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that summons us to vigilance and self-denial, do not respond at once, and heartily, to Christ's visits. He may come to invite us to privilege or happy duty, which would have added in the end to our enjoyment in no small degree; but we are in a lazy frame and slothful mood, and remain unmoved. We hear His love set forth, and are appealed to "by the mercies of God," by the constraining motives of grace; we hear Him saying in a manner, "My love, my dove, my sister, my perfect one!" but our cold hearts remain cold under the story of His love that has made us His "sister and spouse," made guileless, too, in His sight, as "the dove," and undefiled, perfect, complete in Him. He comes and tells us of His sufferings and His long obedience for us, the dews and chilling drops that drenched His head, hinting to us the awful scenes of His humiliation-time. But, alas! our slow, indolent nature! How little there often is of "opening" to Him! We passively listen, but put forth feeble active efforts for Him. Oh for a right thorough rousing! Let it be what He pleases, and perhaps the most effectual of all may be the sight and sense of that "myrrh," the token, the discovery of His love to us, and the reminiscence of former days of fellowship. Start up, O believer! Rise! Call upon thy living Lord! What if, when next thou callest, He see meet to treat thee as thou hast treated Him? What "if *He be silent?*" (Ps. xxviii. 1,) even when thou stretchest thy hands toward the mercy-seat of the holy oracle? What if He let thee go forth to duty, and then in the midst of it thou findest thyself all out of harness, unable to speak or work in faith or love, unable to resist cares, unable to answer Him that reproacheth thee, unable to trade with thy talent? Let the dream of the Bride be to us a warning in regard to sober, waking realities.

THE ELEVENTH PARABOLIC SCENE.—*The two Questions of the Daughters of Jerusalem to the Bride.*—(Chap. v. 8–16, and vi. 1–3.)

Awakened from her dream, but still remembering its painful scenes, (her soul, like the leaves of a plant after a burst of storm, still wet with the shower,) she tells it to those around, to the daughters of Jerusalem, who come to see her; and having told it, she adjures them, in the language of the dream, to convey to her Betrothed the fervent feelings of her heart. It is as if she said, "In spite of all I have dreamt, tell my Beloved, when you go to wait on Him, that I am sick of a heart-disease; my sickness is love." They, with pleasant fondness, ask her to tell them about her Beloved.

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"*What is thy Beloved more than another Beloved, O thou fairest among women?*
What is thy Beloved more than another Beloved, that thou dost so charge us?"

The answer given by her is a gushing stream of affection and admiration and delight. She tells that He is "*white and ruddy,*" (ver. 10,) that is, that He has the hue of health and vigour; "*and may be known among ten thousand,*" conspicuous as the standard-bearer is, or (as some propose to render it,) "one before whom ten thousand standards are borne." As to His person, "*His head is as most fine gold;*" that is, the finest, most noble of its kind, reminding us of the "head of gold," that great King of Babylon, in Daniel's image, (Dan. ii. 37, 38.) "His bushy locks are *black as the raven;*" there is beauty and attractiveness in every hair of that head. As for His eyes, "*they are as doves,*" mild and gentle, quietly sitting "*by the rivers of water.*" The moisture of the glistening eye suggests the "rivers;" the eye's white coating suggests the "*washed in milk;*" and the "*set in fulness,*" like a precious stone filling the encircling ring, describes the full pupil of the eye, or the eye filled with the tear of delight, (ver. 12.) As for His cheeks, they are "*as beds of spices, flowers that breathe fragrance;*" while His lips, specially when opened to utter His words of love, are "*as lilies dropping sweet-smelling myrrh,*" (ver. 13.) His hands are fair and well-fashioned, "*as gold rings set in beryl;*" the beryl is the stone selected for comparisons that speak of something bright and brilliant, as we see in the wheels of Ezekiel i. 16, x. 9, and the body of the Son of man in Dan. x. 6. More than all this, she ventures to say that, of a piece with all the rest, "*His bowels*" (מֵעָיו) or body all over (as Dan. ii. 32) will be found purity itself, "*like bright ivory,*" with veins that are as blue as "*sapphire;*" like the true Nazarite in His beauty. (Lam. iv. 8.) His legs are like the Jachin and Boaz pillars, and they rest on sockets (not of silver, as did the boards of the Tabernacle, but) of gold, "fine gold," (ver. 15.) In His countenance majesty sits enthroned, suggesting the calm repose of well-known majestic Lebanon;

"*His countenance is as Lebanon.*"

And yet, at the same time, it is not repulsive to any, but attractive to all; it is

"*Excellent as the cedars,*" (ver. 15.)

There is in it an inviting look, like the spreading branches of the magnificent cedars, waving a welcome, and offering shelter. Once more: "*His palate* (חִכּוֹ) *is most sweet,*" sweetness itself;

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it relishes nothing else; by which is intimated to us that nothing breathes from His mouth that is not pleasant.

> "*Yea, the whole of Him is lovely!*
> *This is He whom I love!*
> *This is He who loves me,*
> *O daughters of Jerusalem!*" (ver. 16.)

Let us stay and ask ourselves if we can say "Amen!" to all that is here said of the Lord Jesus. Take that description of Him as one whole; it is the best way to take it, just as we take some of the parables. Have we not here the *Person of the second Adam?* Here is He in His perfect humanity; no blemish, all beauty. And this external aspect of His humanity (like the outward glory of the Transfiguration-hill) is meant to suggest the corresponding perfection of the soul within. If the cabinet or jewel-case be such, what, then, is the precious jewel itself? Oh to see His holy beauty! His every perfection! the glory of Godhead manifested in His humanity! Are we, like the Bride, "*sick of love?*" Let it ever seem to us a greater sorrow to have little love for Christ than to have little wisdom, little wealth, little honour. Holy Spirit, kindle in us the flame of fervent, glowing love! Let us love Him above all things, and all persons, and above ourselves, a thousand times; for so He loved us. He loved us more than He loved heaven and glory, more than comfort and joy, more than His own life and soul; yea, (says one,) "more than blessedness, for He became a curse; more than Himself, for He gave Himself for us." To angels, then, ("daughters of Jerusalem,") to men, to the universe, and to the Father's delighted heart, let us declare, "This is He whom I love; this is He who loves me, as Jonathan loved David."

But now comes a second question from the lips of the daughters of Jerusalem, (chap. vi. 1.) It is angels, (natives of the kingdom,) who take deep interest in us and Him.

> "*Whither is thy Beloved gone,*
> *That we may seek him with thee?*"

It is a question like Rev. vii. 14, "What are these?" asked for the sake simply of drawing out more fully the heart-utterance of the Bride.

> "*My Beloved is gone down into His garden, to the beds of spices,*
> *To be shepherd in the garden, and to gather lilies,*" (ver. 2.)

The imagery is taken from Solomon's gardens near Bethlehem. Solomon is filling up the time that intervenes before the marriage-day, by attending to his gardens, as a shepherd does to his flock; and all the while he is "gathering lilies" to send to

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me, and plucking "spices" for my use. And I wait as patiently as I can for the day of marriage, repeating to myself—

> "*I am my Beloved's, and my Beloved is mine!*
> *He is shepherd among the lilies.*"

Is not this our position and feeling at present? If any ask us, *Where is your Lord?* we say, He is gone to the right hand of God, the place of favour, and of rest, and of enjoyment; and He is now preparing a place for us, and sending us love-tokens, "*gathering lilies.*" We, as well as He, are wearying for the day; but, meanwhile, we often repeat to our souls for comfort and encouragement, "I am my Beloved's, and my Beloved is mine;" yea, He that feeds among the lilies is mine. He is no longer encumbered and harassed by wilderness thorns and sands, and so He can attend all the more to me; and I can rejoice in the thought that He is at rest with the Father, and has where to lay His head. I belong to Him; for He has enabled me to receive Him and believe on His name; and He belongs to me, for He has said, "all things are yours, and (best of all) ye are Christ's." And thus it is I daily muse upon Him, and wait for the approaching day.

Listen to a saint in Scotland, two hundred years ago and more, "sick of love," and telling his love-sickness to men and angels. "I know that the noon-day light of the highest angels, who see Him face to face, seeth not the borders of His infiniteness. It is my happiness to look afar off, and to light my candle at His brightness, and to have leave to sit and content myself with a traveller's light. Oh that I had but Christ's odd off-fallings! that He would let but the meanest of His love-rays and love-beams fall from Him, so that I might gather and carry them with me! I would not be ill to please with vailed visions of Christ. A kiss of Christ,—the parings and crumbs of glory that fall under His table in heaven, a shower like a thin May-mist of His love,—would make me green, and sappy, and joyful till the summer sun of an eternal glory break up. Oh that I had anything of Christ! Oh that I had a sip, or half a drop, out of the hollow of Christ's hand, of the sweetness and excellency of that lovely one! Oh how little were it for that infinite Sea, that infinite Fountain, of love and joy, to fill as many thousand thousand little vessels (like mine) as there are minutes of hours since the creation of God. I find that a poor soul hath desires, (paining and wounding the poor heart so with longings to be up at Him,) that make it sometimes think, 'Were it not better never to have felt anything of Christ, than thus to be dying twenty deaths under the felt wounds for the want of

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Him?' Oh, where is He? Oh, fairest, where dwellest thou? Oh, what pain it is, that time and sin should be so many thousand miles betwixt a loved and longed-for Lord, and a dwining love-sick soul, who would now be lodging with Christ, rather than all the world. Oh, let this bit of love of ours, this sick and half-span length of heavenly longing meet with Thy infinite love!" Thus S. Rutherford wrote to the Laird of Carleton in 1637. Was he not "*sick of love?*" And a few years after, another Scottish pastor, John Livingstone, in days of trial, writes to a friend,—"There is yet an unfound world of His love. O angels that live among the treasures, tell the weight and measure of His love if ye can. Take the stars of heaven to be your counters; add all drops that are in the sea, the pickles of sand that are on the shore, and the piles of grass that are on the earth. Sit down, (for ye cannot stand till ye have done,) and sum the count of His love! No, no; give it over. It cannot be summed. Men and angels may founder themselves in the depth of it; but the depth of it cannot be believed to the full." Was not this man also "*sick of love?*"

Art. VII.—GIVE HEED.

Most persons are aware of the great importance of *attention* as regards the affairs of this life. How important it is with reference to the soul and eternity the Word of God abundantly attests. It may be profitable to refer to this point while beginning another year. "Attend to truth! attend to the soul's interest! attend to the service and cause of God!" seems to resound in our ears as we again pass on from one year to another. Who, on looking back, but must find cause to deplore much inattention to eternal things? and surely all taught of God will desire to be in more entire sympathy with Him, by more fixed attention to what He has revealed.

You need not, dear reader, go far for illustrations to prove the importance of attention. May we look upon them and receive instruction.

You cannot, for instance, properly instruct a child, unless you can induce him to give you his attention. Without attention, the youth cannot learn a trade, though apprenticed to the best of masters; nor when he has learned it can he get on in business without continued attention. In military life, where order and regularity prevail, "*attention*" is the first thing called for.

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This word having been spoken, and that which it calls for gained, further commands are given.

The preacher of the gospel especially requires attention. The house of God is the gate of heaven, or the gate of hell, to all who frequent it; and which it will be depends upon the kind and degree of *attention* given to God's message. There immortal souls come professedly with a view to learn God's truth. This is the school for eternity, where we should seek to be trained up for the best of callings, "*Godliness.*" This is a field in which we are exercised for the spiritual conflict. Then let us be careful not to sleep away our time, or indulge in waking dreams when brought into connexion with truth. If we were going to hear the will of a rich relative read, or about to listen to a judge deliver a decision on a case in which we were deeply interested, or if a physician was giving his opinion concerning the state of our health, should we not earnestly *attend?* and ought we not to do so while the will of Christ is being read; when the Judge of all speaks concerning our eternal destiny, and when the state of our soul's health is inquired into?

Let us seek to understand the meaning and feel the importance of this word "ATTENTION," and then to make a proper use of it. The following remarks are important: "The mind of man possesses a faculty called by metaphysicians *attention;* a term which means an individual application of its powers to any given subject: it is opposed to that state of mind called *wandering;* a term frequently employed to describe *lunacy,* but equally correct when placed in opposition to the term *attention,* and used to designate the thinking of an undisciplined mind. The mind has a similar power to one of the properties of the eye. It not only can *see* truth as the eye sees visible objects, but it can *look* at it as the eye looks on them; and this power of *looking,* for the purpose of inquiry and knowledge, is called *attention.*" An extensive observer of mankind says: "I think that many of the great differences of intellect which are found in men more depend upon the *early cultivation of the habit of attention,* than of any great disparity between the powers of one individual and another." Talent has been called "the power of continued attention." Sir Isaac Newton is said to have expressed himself in a similar way, and to have said "that what man set down to genius as regards himself, was more the result of earnest attention and concentrated thought." No doubt, there is naturally some differences between one mind and another, even as there is between various bodies; but this, I think, we may be quite sure of, that earnest attention and patient industry will do far more with a mind of ordinary power

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than the most extraordinary degree of genius will do without them. Dr Johnson observes, "Little can be done well, to which the whole mind is not applied." The remarks of Dean Trench are important. "*Attentive* and *assiduous* are words which it is worth our while to realise what they mean. He, then, is *assiduous* who sits close to his work; he is *attentive* who stretches out his neck, that so he may bring the organ of hearing nearer to the speaker, and lose none of his words."

This is just what the great God calls for from us, "Incline your ear, and come unto me; hear, and your soul shall live." Oh, blessed listening which leads to life, and puts into the possession of all we hear about!

It is "attention" to truth on which we propose to dwell; and shall aim to prove the importance thereof, by showing its adaptation *to produce decision, prevent temptation, promote holiness,* and *prepare for the future.*

It has been said that "courage to think is more rare than courage to act; and he who covets mental and moral strength, must think clearly and laboriously; pursuing every question to its ultimate consequences; lending his undivided *attention* to one point; excluding from his mind every irrelevant thought, dissatisfied until he has arrived at some mental oasis upon which to take his stand."

We ask for such attention to truth as shall, by God's wondrous power, conduct the soul to an oasis of grace on earth, and to the paradise of glory above.

I. Real attention to truth is suited *to produce decision for God.* Listen to an unerring adviser: "Attend to my words!" "Attend, to know understanding!" "My son, attend unto my wisdom!" "Give attendance to reading, to exhortation, to doctrine!" Such are some of God's counsels as regards "attention;" all refer to His truth, all are intended to promote decision and steadfastness. By decision generally, we mean for a person to make up his mind concerning anything, and to act upon it at once, with all his heart, and without delay, resolutely bent upon carrying his point. It is opposed to halting between two opinions or two thoughts. God calls for this state of mind as regards religion. He has a right to claim it. "Give me thy heart." "Yield yourselves to God." He will eternally bless the decided, and condemn the undecided. He who halts, hesitates, and procrastinates, is counted as an enemy. That earnest Saviour, who gave *Himself* for us, and who always glorified God, says, "He that is not for me is against me, and he that gathereth not with me, scattereth." Inattention to truth hinders decision. Such persons have eyes, and see not, ears, and hear

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not; they have what one calls "a strange faculty of *not seeing*." They *seem* to attend, but really do not. There is no real aiming, no true effort. Satan, the enemy of souls and of truth, ever labours to produce and perpetuate this state of mind. Such are an easy prey to him. They "hear the Word, and understand it not;" and then Satan comes and takes it away. They have not given enough attention to truth to ascertain its value, so they easily let it go; the first wind of temptation scatters it from the mind, together with the convictions and purposes induced by it. Truth, properly attended to—that is, inquired about, searched into, pondered over—has often, through God's blessing, produced decision. God gave it for this purpose, even to bring the heart back to Himself, and keep it in communion with Himself. When the mind apprehends the truth concerning the *soul, sin,* and *salvation*, then comes decision. To know and feel the value of the soul and its perilous condition, the evil nature and dreadful consequences of sin, the adaptation, freeness, and completeness of God's salvation, is absolutely necessary to decision for God. Few give attention to these things, and hence the most solemn truths fail to influence them. These things are learned after a sort, but they are not really *known*. We must *attend* to the truths of Christianity,—its facts, doctrines, invitations, and promises,—if we would be Christians. In order to this, we need the Holy Spirit to open the understanding, to fix the attention, to incline the will, to remove prejudices, and we shall have His all-suited and all-sufficient aid, if we earnestly seek it in the name of Jesus. The great thing is to receive the truth so as to love it. We easily attend to, and are sure to be powerfully influenced by, what we love. "Love is the cause of fixedness. The angels have a pure affection for God, and therefore they have uninterrupted attention in His presence." May He who so opened the heart of Lydia that "she attended to the things which were spoken," and then gave herself unreservedly to God, make room in many hearts for His own truth. Seek earnestly for that power, but at the same time use the means diligently. Listen to and obey the voice of mercy: "Incline your ear, and come unto me; hear, and your soul shall live." Thus we are taught that the source of all man's misery is, not hearkening unto God. Men hearken to themselves, to their friends, to the world, to the devil, but refuse to listen to God. The cure is just the opposite course. It is to *listen to God,*—really to attend to His words. How simple, how blessed!

II. *Attention to truth will prevent temptations.*—Those who, through grace, are decided for God, will be hated and opposed by Satan. They will need armour in the great battle

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which they must fight. Truth is that armour, and by "*attention*" it is put on. No one has been fully and finally defeated who was thus arrayed; no one has ever conquered without such a connexion with truth. Attention to the truth will altogether prevent many temptations. If the mind is well stored with God's words, and employed in thinking them over,—if it is so identified with God's truth, as that right principles and habits are formed in the soul,—then temptations from ungodly acquaintances, or to the indulgence of sensual pleasures, or to tricks in trade, will have no permanent effect. We do not readily act contrary to our *habits*. Paley remarks, that "we act from habit nine times, where we act once from deliberation." Then how important is it that our habits should be formed under the influence of truth. This will repel many temptations which set those souls on fire in whom the truth of God does not abide.

Attention to truth will *save* in the midst of many temptations which it does not prevent. It will not prevent you from being tempted, and that frequently and fiercely; yea, temptations will arise in connexion with attention to truth, but it *will* save you from entering *into* temptation. "Thy word have I hid in my heart, that I might not sin against Thee." "Through Thy precepts I get understanding, therefore I hate every false way." "By the words of Thy lips, I have kept me from the paths of the destroyer." In all these and many similar cases, there was real attention to truth—to its authority, its love, its reasonableness. Such attention to truth exhibits sin in its deformity and unprofitableness; it promotes tenderness of conscience, it elevates the affections, and strengthens the will. In a word, it makes the soul *healthy;* and where there is moral health, there will be an indisposedness to catch moral diseases. Truth realised will be a repellant of moral evil. We see this in the case of Joseph, Daniel, and others. But let no one go into circumstances of temptation under an idea that they shall not be infected. This would be to tempt God. His counsel with regard to all such things is, "Avoid it, pass not by it, turn from it, and pass away." If we trifle with danger, God may withdraw His aid; then truth will lose its power, sin will gain the attention: this effected, we shall soon enter into temptation, and may have a fearful fall. The following remarks are worthy of being earnestly pondered:—"There can be no sinful activities of the mind without some 'attention,' nor *continued* 'attention' without the consent of the will, nor both of these without guilt. Things which we ought not to do sometimes insensibly steal upon the attention; but a mind in real spiritual health

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presently detects the irregularity, and, with an ease exactly proportioned to its healthfulness, withdraws the attention. On the contrary, a mind less established (1 Thess. iii. 13) permits the attention to trifle with the evil thought, until the result is, a painful sense of unfaithfulness, or a presumptuous sin."

If, unhappily, temptations should have prevailed, the soul must not despair. Truth must still be attended to; we must listen to the voice from the oracle of mercy: "Return, ye backsliding children, and I will heal your backslidings." "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." If we do not give earnest heed to such words as these, we shall soon add the sins of despondency and unbelief to those already committed, and wander still further from God. The merciful and holy One, who hates sin with infinite hatred, says to those who have fallen by their iniquity, "Take with you *words*, and turn unto the Lord;" and when He sees the penitent heart musing on and praying over His loving words, He says, "I have heard him and observed him, I will surely have mercy on him, saith the Lord." The soul returns from the arid desert whither some mirage of Satan had enticed it; and amid green pastures, and by still waters, even the doctrines and promises of the truth, sings, "He restoreth my soul, and leadeth me in the paths of righteousness, for His name's sake."

III. *Attention to truth will promote holiness.*—This is plainly seen by considering such passages as the following:—"By the gospel ye are saved, if *ye keep in memory* what I have delivered to you." "We ought to give *the more earnest heed* to the things we have heard." "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." "That ye may be *mindful* of the words spoken by the holy prophets," &c. By "*holiness*," we mean soul health and activity. If the body, happily, is in health, we must attend to certain rules in order to keep it in health, that it may continue strong and active. We have considered the former aspect of holiness as the opposite of impurity; but holiness is not merely negative, it is something active and positive. It consists of being good and doing good, and attention to truth will promote both; or in other words, conform to Jesus. Such will feel their obligations. Pardoned by God, related to God, blessed of God—what manner of persons ought such to be! what should they not seek to do for a benefactor so gracious! Such will also feel their responsibilities. They will not be one-sided in their views of truth, but, while holding fast grace, will "pass the time of their sojourning here in fear," and "work out their own

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salvation with fear and trembling." Such will be fired with glorious hopes of seeing the Saviour as He is, and being perfectly like Him ; and having this hope, will desire to "purify themselves, even as He is pure." They will also be animated by the noble examples which truth brings before them to "lay aside every weight, and the sin which doth so easily beset them, and to run with patience the race set before them," being "followers of them who through faith and patience inherit the promises."

IV. *Attention to truth will prepare for the solemn and glorious future.*—The future of time is very uncertain. If we stay a while longer here, we know not what may befall us as regards situation, relationships, and circumstances. We may have a general idea, judging from the past; but the details of our future here, are hidden with God. Whatever changes may come, whatever overwhelming trials or unexpected mercies, we shall be best prepared to glorify God, in all scenes of joy or woe, by present and earnest *attention* to God's truth. The more intelligent we are as regards God's Word, the more our souls are cast into the mould of the gospel, the more our habits are formed by the study of Scripture models, and especially the one perfect pattern, even incarnate Truth, the better shall we be fitted to meet and rightly improve whatever we may have to pass through on our way to our Father's house. Those saints who have slight acquaintance with truth, who do not meditate on God's Word or give heed to its counsels, often find themselves very unfit to meet trials and temptations, and have few resources in themselves when laid aside from busy life, and called to glorify God by enduring His will.

As regards the future beyond this life, we have a clear outline given us in God's Word, and we do well to take heed thereto as to a light that shineth in a dark place. We know that the earthly house of our tabernacle must be dissolved ; we know that Christ, who is our life, shall appear, that all these things around us must pass away, that the new heavens and new earth will certainly be revealed ; we know that, preparatory to the blessedness of earth under the reign of the coming One, there must be the overturning and uprooting of all those things around us, which now appear so grand and so stable. If we would have our minds preserved from being dazzled by that which is doomed of God, or distracted by that which He is wisely overruling, we must be much occupied with His precious thoughts, and great purposes, as revealed in His sure word of prophecy.

Sometimes events may seem to contradict prophecy, and

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providence may appear to be acting contrary to the promises, but it is not so in reality. Such things call for patience—show the necessity of waiting *on* God, and waiting *for* Him. Most timely and necessary are the words of the two inspired apostles: "Be *mindful* of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." "*Keep* this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

May we not learn from this subject the vast importance of FAITH? Only believers are really attentive. Faith is the ear of the soul. Let us live ever listening to God's words, mixing faith with what we hear. We learn also the duty of using the means diligently which God has provided. "Give attendance to reading." Do any ask, What shall I read? First, read earnestly and diligently the Book of God, and then other books which grow out of it. Beware of bad or trifling books. Be not an attentive novel reader. Just think of Paul and Timothy going into a bookseller's shop, and the latter asking the former, What shall I read? Think you he would point to a long row of novels and say, Read these? The question *is* important, *What* readest thou? and so is this, *How* readest thou? Faith cometh by hearing; yes, and by *reading* also. Therefore, "Search out the book of the Lord and read;" for blessed is he that readeth, that understandeth, and *keepeth* the words of God; and the way to do this is to acquire the habit of *attention.*

All must agree with the following conclusion: *That it is true wisdom to give attention to things according to their real value.*

The first thing is to get a deep and settled conviction of the value of Divine truth, and of the comparative nothingness of all that is not included in it. Oh that God would speak home His own words, "All flesh is grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof fadeth, but the word of our God endureth for ever!"

If "the things which are seen are temporal, and the things which are not seen are eternal," then to attend earnestly to, and pursue ardently after, the temporal, to the neglect of the eternal, must be the height of folly. Yet such is the conduct of most. The claims of the body and the interests of time are attended to; while the claims of the soul, the demands of God, and the interests of eternity, though urged on men by the most solemn considerations, are neglected. The world speaks, and millions attend. God speaks, and they make light of it. Why is this? There is a want of deep, settled conviction that there is any

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reality at all in things beyond the reach of our senses. One well observes—"The attention which we pay to truth ought to be proportioned to the importance of it; and *it will* always be proportioned to our *conviction* of the importance of it." This is what we want—to see truth as it really is, and to treat it accordingly. It will be thus with all the blessed in heaven, and "hell will be truth seen too late."

In order to realise truth, we must have faith. "Now, faith is the substance of things hoped for, the evidence of things not seen." Concerning those who had it, and of whom it is said, "God is not ashamed to be called their God," it is written, "that they endured as seeing Him who is invisible," that "they looked for a city that had foundations," that they "embraced the promises, and confessed that they were strangers and pilgrims on earth." Here was attention which God admired and rewarded, which we should aim at, and which is attainable by God's promised help. Most persons cheat themselves and mock God with *intentions*, instead of *attention*. "The mere intention is an evil. It prevents men from feeling, as they otherwise would, the terribleness of their present position, and also renders ineffectual the most powerful appeals." The way to hell is strewn with promised *intentions*; the way to heaven is marked by prompt *attention*. Intention is the soul's *foe*; attention, the soul's *friend*; and then will come *retention*, which will be the soul's *furniture*; for when truth is attended to and retained, the man of God will be thoroughly furnished to all good works.

There is one closing thought which is most consolatory. All who listen to God's voice, and yield the attention He claims to His truth, may ask with confidence for His gracious and constant *attention*. There are several instances in which Bible saints did this, and we may safely imitate them. "O Lord, *attend* unto my cry." "Attend unto my prayer." "Let thine ear be attentive to the voice of my supplication." "*Attend* unto me, and hear me." All who pray thus shall have to say, "Verily, God hath heard me, He hath *attended* unto the voice of my prayer." What a mighty motive should this furnish for *attention* to all that God says—"IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU!"

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Notes on Scripture.

1 Cor. xv. 20–28.

There were some persons in the church of Corinth who disbelieved the resurrection of the dead. A doctrine of the highest importance. For with it, our holy religion either stands or falls. No wonder that St Paul should be so bold and earnest in combating this error, and devote this whole chapter to the establishing of this fundamental doctrine. It is not apparent what was the cause of the appearing of this grave error in this church. No doubt, the mixing up of heathen philosophy with the gospel was the primary reason. For we meet with this error also in the 2d Epistle of St Paul to Timothy, chap. ii. 17, 18. In this passage, we discover that Hymeneus and Philetus, evidently heathen philosophers, taught this error in the church of Ephesus; because the apostle says of them, "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Alas! that there should be found men in our days who deny the glorified reanimation of the body! And as they disbelieve the resurrection of the human body, so they are only consistent in disbelieving the resurrection of Jesus Christ; and overthrow the very foundation of the Christian faith, by flatly denying the testimony of the apostles regarding this blessed truth.

The resurrection of Christ is *the seal and assurance* of our justification, *the triumph* of our redemption from the fall, and *the efficient cause* of our deliverance from the dominion of sin, and of our sanctification. For *the risen Saviour* alone could send us the Holy Spirit, the *sole* promoter of our sanctification. In ver. 20-22, the apostle proves—

I. *The certainty of the resurrection of the dead*, by the resurrection of Jesus Christ. The notion of some, that bliss and happiness may be enjoyed in a future state, by the immortality of the soul *alone*, *independent* of the soul's reunion with her reanimated body, is futile, because the Word of God does not warrant such expectations. Body and soul belong together. The soul cannot be really happy without her body; nor can she answer her glorious destination, nor God's design with man, without it. Christ arose from the dead with a glorified body, and He ascended in the same; and will come again with His saints in their glorified bodies, (Jude 14; Rev. xix. 14.) In the last passage, the saints are represented as coming "upon white horses, clothed in fine linen, white and clean." Now, this could not be said of the soul without her body. In fact, the resurrection of Christ incontestably proves the resurrection of all, particularly of those who belong to Him; for the term resurrection can only apply to the body: the soul cannot die, hence admits of no quickening. The apostle proves to a demonstration the resurrection of the dead, against those who, in his days, in the church of Corinth, denied this cardinal doctrine.

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With Christ, as "the first-fruits of them that slept," there "arose many bodies of the saints which slept," (Matt. xxvii. 52, 53.) They adhered to Him, as the grain to the ears of that "sheaf of the first-fruits of the harvest," which the priest had to "wave before the Lord . . . . on the morrow after the Sabbath," (Lev. xxiii. 10, 11,) or on the very day of Christ's resurrection. As *the general harvest* succeeded that wave-sheaf, so *the first resurrection* will follow upon the resurrection of Christ, and those who arose with Him, constituting the first-fruits. The fulfilment of this rich type we have in verse 23.

The apostle having established the resurrection of mankind in general, proved by the resurrection of Jesus Christ, proceeds to state—

II. *The order in which the resurrection is to succeed.* (See ver. 23, 24.) According to the time preordained by God, *the first*, as well as *the general*, resurrection will take place. "But every man in his own order: Christ, the first-fruits; afterward they that are Christ's at his coming." Just *before* or *at* the premillennial advent of Christ, all "who sleep in Jesus" will be raised; and the believers in Christ, "who will be found alive, be changed in a moment, in the twinkling of an eye;" and then "they will be caught up with them in the clouds, to meet the Lord in the air," (1 Thess. iv. 14–17; 1 Cor. xv. 51, 52.) In Rev. xx. 4, 5, this is called "*the first resurrection.*" Those who shall participate in it, "will reign with Christ a thousand years." This resurrection of the saints (as has been shown in No. LIX. art. iii. of this Journal) pervades the whole Scriptures; and it is a generally-received doctrine by all true believers, except by some who still adhere to the spiritualising system in interpreting the Word of God. Inasmuch as the first resurrection will precede the millennium, there will be connected with it the partial renewal of our earth. Great convulsions, both of nations and nature, will precede and accompany Christ's second advent. (Comp. Zech. xiv.; Joel iii.; Isa. xxx. 25, &c.; Rev. vi. 12-16, xvi. 21, &c.) The removal of the devil and his legions into the bottomless pit (Rev. xx. 1-3) will be alone sufficient to make this earth a paradise again. Little do we consider the evil influence exerted by the devil and his wicked spirits upon the productiveness, beauty, and healthiness of our planet. He not only plots to enslave and ruin man, but to mar in every way his otherwise beautiful place of abode.

Blessed be our God and Saviour Jesus Christ, for the precious promises of His Word, enabling us to look for such a glorious hereafter!

Whatever *may be* the state of this world *now*, and *yet become*, we know that "there is a rest—a Sabbath—for the people of God."

The Church of Christ will hear at last a voice, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" The prophetic word unitedly declares that, after the first resurrection, and Christ's second coming, there will succeed the kingdom of Christ upon this earth, in which He will be the sole King, (Zech. xiv. 9,) and reign with His people for a thousand years, before "He will deliver up the kingdom to God, even the Father."

"*Then cometh the end,*" (τὸ τέλος, ver. 24.) This end follows a

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thousand years *after* the first resurrection, or after the expiration of the millennium, when the final conflict of Satan with the millennial Church shall be over, and he, with his legions, will have been consigned to "the lake of fire and brimstone," (Rev. xx. 7-10.)

This end, in reality, *begins* with the *general resurrection*, (Rev. xx. 11-15;) but apparently will extend itself somewhat beyond this event, as there will have yet many things to be executed, and settled after it, as shown by the apostle in the following verses. This end, therefore, embraces all the objects which belong to the great mystery of redemption, which Christ undertook, as the Mediator of the new covenant, to accomplish; for "He must reign till He has put all enemies under His feet." It is, likewise, the end of raising the dead: after it, no further resurrection will take place, which forms the chief subject of St Paul in this scripture. Christ's *mediatorial reign* will not cease till sin and *all* evil are for ever removed; and death and hell, (Hades,) as the results of sin, "be cast into the lake of fire." When all these things are accomplished, and there is nothing more to overcome, then,

III. *The eternal kingdom of God will commence*, (Rev. xxi. 1-4, &c.) The Father will, however, not reign *without* the Son; nor does the Son even *now* reign without the Father. The divine government of the Father and of the Son has been from eternity, and will continue to eternity. The Son will give up the kingdom, *in so far as the Father has delivered it to Him*, (John xiii. 3,) *in order to execute His gracious purposes regarding this fallen world.* Christ's reign of righteousness and peace will never cease. The eternal glory which "He had with the Father before the world was" (John xvii. 5; Heb. i. 8) will not be given up; even according to His human nature, He will never cease to be a King, (Luke i. 33.) His human nature, which He has taken up into the divine, will inseparably remain for ever. Doubtless, through this very union of the human and divine nature, Christ will continue to be the channel of communicating the boundless love, glory, and majesty of the incomprehensible Deity to the saints and the saved children of Adam.

Again, if the citizens of the heavenly Jerusalem shall reign for ever and ever, (Rev. xxii. 5,) how much more will Christ reign in unison with the Father and them? Christ, as "*mediator between God and man*," will not lay down His mediatorial rule till the very last enemy shall be crushed under His feet. While the present state of things will continue, Christ employs both *visible* and *invisible* agencies to execute His commands, and to forward His designs. But, when all opposing powers will be subdued, and removed into the lake of fire, then a different rule will follow, because all will then be harmony and peace in all God's wide creation. So long as existing circumstances are permitted to continue, God the Father "has given all power in heaven and in earth" to Christ, in order to *direct* all things, and *assist* and *protect* all His children, whom the Father has given to Him. Therefore, as long as there are any of God's chosen ones yet in ignorance of the great salvation which is in Christ, so long will He act as Mediator, to bring

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them all into union with Himself, and thereby to a participation in the love of God, His heavenly Father.

"*Death*," (ver. 26,) the great enemy of mankind, shall be destroyed last. Let us observe, death will not be merely *overcome*, but *destroyed*. Christ overcame this enemy on the cross, (Heb. ii. 14;) but now this monster power will be for ever done away with. Sin brought death into this world; but when sin, with all its dire consequences, is removed, death is included: it will be consigned to the lake of fire, (Rev. xx. 14, 15.)

Bodily death will also be removed for the ungodly, by their being raised; but, alas! it will be followed, in their case, by the *second* death. This is not in consequence of original sin inherited from Adam, but the awful result of having rejected Christ, as alluded to.

During Christ's sojourn upon earth, He had Himself to contend with these potent enemies of man. *He overcame Satan upon the cross, sin in death, and death in His triumphant resurrection.* In the same order, He delivers every believer from the power of these enemies; and consigns them finally to the place "prepared for the devil and his angels."

Ver. 27. "*For He* (the Father) *hath put all things under His feet.*" God the Father exalted Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; . . . . and gave Him to be the head over all things to the Church." On this account, Christ, as the prototype of man, hath authority and power, not only Himself to execute judgment upon all opposing powers, but to impart the same to His own, (1 Cor. vi. 2, 3; Rev. xx. 4.) And here let us remember, these potent enemies of man are virtually overcome: their sentence was pronounced, and their doom fixed, when Christ expired on the accursed tree, and exclaimed, "It is finished!" It therefore simply remains to be executed, which will take place at Christ's premillennial advent. The latter part of this verse refers back to ver. 24; and in connexion with it shows, that after Christ's mediatorial reign will have accomplished all the designs of the Father regarding this world, then our Lord will give up this delegated power to God, His heavenly Father; and, as man, (see ver. 28,) "become Himself subject unto Him that put all things under Him."

Ver. 28. "When all things shall be subdued unto Him," (Christ,) or when He shall have overcome all opposing powers, or when "God shall have gathered together in one all things in Christ, both which are in heaven and which are on earth," then *the immediate and absolute* reign and government of God will commence; then Satan and death, being removed, will rule no longer; and then there will neither remain any further occasion for redemption; because sin, with its woeful consequences, will exist no longer.

The devil, with his legions of wicked angels, who, though conscious of their ultimate doom, (Matt. viii. 29,) to this day do not acknowledge the authority of Christ, will then have to acknowledge Him, and submit to Him as their liege Lord and Sovereign. What a blessed state this will be, may be inferred from Rev. xxi. 3, 4, &c. "Then the Son

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also Himself shall be subject unto Him that put all things under Him, that *God may be all in all.*" The submission of the Son to the Father will, however, be of a different nature from that of the creature. The Son will be subject to the Father in a manner as He had never been before; for, during His mediatorial reign as God-man, the glory of the Son was separate from that of the Father. Now He will be subject to the Father as His well-beloved Son. However, this submission to the Father does not lesson either His *equality in power*, or *oneness of nature*, of the Son with the Father; for the Father will "that all men should honour the Son even as they honour the Father." Calvin says, on this point—"Far from being inferior to the Father, the Son will then be surrounded with a yet greater glory and majesty than hitherto; and the divinity of Christ, which is still much hidden, and denied by many, will then shine in its full splendour and glory." "*God all in all.*" (Ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.) This is no pantheistical expression. The object of God in history is not to extinguish the original species or individualities, much less to make all return to primeval indistinctness, or universality; for in this case, God would only *be all that has existence*, but *not all in all.* No individual creature or thing, created by God for a given individual object, will lose its individuality; but God's holy will and law *will be transfused through all*, so that *God will live in all*, and there will exist no longer *any one discordant feeling*, but *all will live and move and rejoice in Him.* All creatures in every sphere will, so to say, *breathe in the will of God*, and *vie with each other who shall praise*, *extol*, *and adore Him most.* In this way, "God will be all in all." A sainted author said, "The object of the very creation and redemption of this world was, that the triune God might be fully manifested and known to His intelligent creatures."

In the present intermystic and conflicting kingdom of sin and of grace, *Christ is virtually all in all,* though not openly known and acknowledged, (Col. iii. 11.) In the eternal kingdom of peace, *the triune God will be all in all*, and this not only in His saints, but in all the wide regions of creation. Luther said, "At that time, God will be all to every one; whereas now, He is so in part only, in His Word and works."

Oh that all might be prevailed upon, in this day of grace, by the tender love of our Saviour, to believe in Him, and acknowledge their entire dependence on Him!

The Beginning and the End.

The first temptation that was presented to Eve in Paradise was the subtle promise of gratifying a desire for knowledge. This desire was laudable in itself, and was doubtless implanted with the view to its gratification by the Creator in His own good time and way. In all times God has required a patient waiting at His hand from the creature, and as in the garden, so now, patience in the creature is entirely consistent with his relation to the Creator.

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The Father knew that our first parents might receive knowledge from Satan, the arch deceiver, ready and waiting for the attack, but He knew likewise that such knowledge would be imperfect and distorted, and, therefore, full of error, and that its results would be only evil. Had Eve in humble loving patience waited God's initiation into the mysteries which surrounded her, and which made her wonder at every step, how different would have been the destiny of our race! *She did not.* Impatient curiosity urged her to open her ear to unrighteous communication, and thus from the beginning was woven that tangled web which catches our feet at every step, and involves us in inextricable woes. It appears, then, that the sin was not in the desire for knowledge, for none can reject the belief that it was God's purpose to gratify that desire. The sin was in the willingness to receive knowledge from a wrong source. So much for the beginning—now for the end.

In the minds of many is held the belief that the end of the present dispensation is at hand. I am impressed with the conviction that now in the end a similar transgression is in process as developed in spiritualism. Man, in this instance, with an insatiable curiosity to learn what God has purposed to hide for a time, is resorting to ways and means which seem to involve the same co-operation as that which inaugurated our first parents. It is true, spiritualism has existed in one form or another during the history of the race, but its culmination promises to be due to the nineteenth century, and I am inclined to think its subtlety and power appeal more forcibly to the material nature of man than to the more spiritual nature of woman. Strange as the proposition may seem, I think it will bear investigation. It may be, that now, when this dispensation is about to close, the power of this demoniac influence shall find its forms in one man, and thus complete the circle which makes the beginning and the end.

Reviews.

The Book of Prophecy, comprising a Proof of the Plenary Inspiration of Holy Scripture, &c. By George Smith, LL.D., &c. London: Longmans. 1865.

Though we do not accord with many of the author's interpretations of prophetical Scripture, we are free to say that his volume is a very valuable one, and comes forth at a very seasonable time. Like all Dr Smith's works, it is clearly written and well argued. It contains, moreover, a great deal of interesting information, and is the fruit of learned research.

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John Leifchild, D.D., his Public Ministry, &c. London: Jackson, Walford, & Hodden.

This book does not lie in our way; but we refer to it because of a statement in it regarding the late Robert Hall. Dr Leifchild writes, "Mr Hall was unwilling to expatiate in the region of prophecy, although he seemed at one time to favour the notion of a premillennial advent of our Lord," (p. 141.)

Robert Hall remarks, that it seems to him probable from Zechariah that a supernatural interposition of the Messiah will take place in their (Jews) favour.—(Hall's Works, vol. iv., p. 404)

Upon Ezekiel's temple, he remarks, that "the attempt to spiritualise it produces little beyond perplexity and confusion; nor have we any example in Scripture of an allegory so perfectly dark and enigmatic as it must be confessed to be on that supposition."—(*Ibid.*, vol. iv., p. 405.)

The Personall Reigne of Christ upon Earth, &c. By John Archer, sometimes Preacher of All-Hallows, Lumbard Street, London. 1642.

During the seventeenth century millennarianism spread very extensively. It was received by a large number of the ablest and godliest of the day; so that Richard Baxter makes the following candid admission:—"Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand years' reign of Christ on earth before the final judgment, yet I may say *that I cannot confute what such learned men as Mr Mede, Dr Twisse, and others*, (after the old fathers,) *have hereof asserted.*"—(Works, vol. xi. p. 513.)

From the old treatise whose title we have given, we make the following extract:—

"That this monarchy is to be Christ's, is yet more plain by Dan. vii, where the four monarchies, under four beasts, are prophesied of, (ver. 3–9, 16, 17;) after which Christ sets up a monarchy, (ver. 9–13,) and as the Son of man, in reference to which name He calls himself the Son of man, as we read in the gospel, and to Him was given a monarchy, and that after the fourth beast or monarchy was destroyed, which is the Roman, that is yet in being. And so Christ's monarchy is yet to come: but His providential and spiritual government have been of old, therefore it is meant of another and not of those states of government, (Hosea iii. 4, 5) The ten tribes, then cast off, should be left without all religion till the latter days, in which they should be converted, and have David for their king—that is, Christ, whom David typified; therefore Christ is to be a King in the latter days. So (2 Tim. iv. 1) when Christ appears next, He is to have a kingdom, and that on earth, before the world's end; because then He resigns it, (1 Cor. xv. 24.) And yet this His kingdom is not till He come again, which yet He hath not, though it is so long since He ascended; wherefore His kingdom is yet to come; and this is the scope of the parable, (Luke xix. 11, 12,) which He spake because they thought God's kingdom, (that is, the kingdom of

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which God hath prophesied or promised so much, which, indeed, was this kingdom of Christ, as He calls it in that parable,) which they thought should immediately appear. He tells them He must go a far journey to receive it, and then He will come, at the time appointed, and bring it with Him; by which He means His ascension into heaven, and His long stay there till His next coming. So that He confirms them in their opinion of a kingdom, but rectifies them in the thoughts of the time when it should be; and so (Acts i. 6, 7) He denies not the kingdom, but would not tell them the time when it should be; which was the question they asked; but if He had only meant His spiritual kingdom, through the gospel preaching, He might have told them the time of that, for He had said before, that it should be over all the world before the ruin of Jerusalem, (Matt. xxiv. 14.) Therefore He means this His monarchy, which is called Israel's kingdom; as here, so Dan. vii. 18; because they, under and with Christ, shall enjoy the honour of that kingdom. And, indeed, of this monarchical kingdom have all the prophets spoken more or less, as it is said, Acts iii. 19–21; which place of the apostle is expressly meant of this kingdom of Christ, and not of the last general judgment at the world's end, (as it is oft interpreted.)

For, first, All the prophets since the world began have not spoken of the world's end, and last judgment: but of this kingdom of Christ have they all spoken, so that no doctrine was so generally believed among the Jews, at Christ's being among them, as that of the Messiah and of His kingdom, wherefore they so stumble still on that.

Secondly, The time of which this place speaks, is a time of restoring all things, that is, a making all things new, as it is elsewhere expressed, (2 Pet. iii. 13,) which cannot be meant of the world's end, and heaven which follows it, for at the world's end the earth ends, and shall not be made new; and the highest heavens need no making new, nor have they any earth in them; therefore it must be meant of a time and state to be in this world; therefore, (Rev. xxi. 25,) the new things come down from heaven, and therefore there must be a reforming things in this world, and a reducing them to their original, as they were at the Creation; which restitution of all things shall not be perfected, indeed, till the last general judgment; but shall be begun, and proceeded much in, at the beginning of this kingdom of Christ, of which also the last judgment is a part. Therefore the whole time of Christ's kingdom is truly called a time of restitution, and this place is meant of that kingdom.

Thirdly, Which yet further appears, because it is said that Christ shall remain in heaven till He comes to restore all things; therefore His next coming is this time; but His next coming is to set up His kingdom, therefore this time of restitution is His kingdom. And surely this monarchy and kingdom of Christ is that He chiefly means in the Lord's prayer, (so called,) Thy kingdom come; for in this kingdom is God's name most hallowed, because the Son is most honoured; and then especially is God's will done in earth as in heaven, because (as we shall show anon) all in that kingdom shall be holy, and so thoroughly sanctified as that they shall resemble (though not perfectly equal) them in heaven that do God's will, that is the angels; for souls of saints departed He cannot mean, in that their doing of God's will is not expressed in Scripture for our imitation as the angels' is. Now this kingdom of Christ is called the Father's also, both in this petition, as elsewhere, (Rev. xi. 15,) and in the close of the prayer, because it is His originally. He first made it by a decree, and then gave it to Christ, (Dan. ii. 44, and vii. 9, 10, 13, 14,) therefore He is called His King, (Ps. ii. 6.) And it is confessed in the close of the Lord's prayer to be His, that is, its beginning and root is from Him, and it shall in the end return to Him; thus much for the first thing that Christ shall have in this world, a monarchical state or kingdom.

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The Two Worlds; or, Here and Hereafter: an epic in five books. By WILLIAM HOWELL, of the Bristol Grammar School. London: Simpkin, Marshall & Co. 1865.

WITHOUT saying much in regard to the epic, the tone and sentiment of which are very scriptural, we give the closing page:—

"O glorious vista! when shall be revealed
The beauties of that state so long concealed?
When shall Thy ransomed ones, O Lord, behold
That world, the half of which has not been told?
Shall longing hearts restrain their earnestness;
And wearied hearts rebuke their weariness?
Or hope deferred renew its hopefulness?
And joy still cultivate its joyfulness?
Thy faithful ones, O Lord, still trust in Thee;
Thy prisoners of hope still hope in Thee:
The fondest hearts increase their fondness still;
Their weariness of earthly joy fulfils Thy will.
The Day Star is not far, its rising nears,
First in our hearts, whilst yet we shed our tears;—
For sorrow still abides, and wrings our hearts,
And well we know the sore of fiery darts.
But midnight sure is past, the dawn is near,
Yea, see the morning breaks; we'll chide our fear;
For He who said, "Behold, I quickly come,"
Is not far off. Our hearts respond, Oh! come!
The Spirit and the Bride say, Come;
Lord Jesus, come. Amen."

The End of All Things; or, The Coming and Kingdom of Christ. By the Author of "God is Love," &c. London: Darton & Co. 1866.

WE should gather from the following work that its author is a most amiable and warm-hearted Christian man. The spirit that breathes through his pages is excellent; and we are all the more ready to admit this, because we differ very widely from him, and think he has fallen into various incorrectnesses, arising partly, no doubt, from the rapidity with which he seems to write. We trust he will not be offended at the remarks which follow. They are not inconsistent with the sincerest respect for himself.

The volume is one rather of declamation than of argument. The author rambles, he does not reason.

He seems to think millennarians such a feeble folk, (though somewhat numerous,) and their theory so evil, that *argument* would be thrown away on them and on it. We do not agree with him in this. A little logic would not have been superfluous.

Millennarian views are declared to be "opposed to the Word of God," to "involve deplorable consequences to true religion." The author, therefore, takes up his sword, "feeling that obligations of the most

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solemn kind are imposed upon him to do everything he can to expose the errors of the millennarian system," (p. vi.)

We have no particular wish to be called "millennarians," nor did we ever "imagine that we had an exclusive right to be considered" such, (p. ix.) The designation, like that of "Chiliast" in the early ages, was given as a *nickname.* Of this the author seems not to be aware.

The author predicts that "the time will come when the millennarian scheme will completely collapse, just as it did in the third century immediately after Origen made his attack on it," (p. xii.)* We are not prophets ourselves, and cannot say whether this may turn out a true or a false prediction. Perhaps it may prove the former, for it is written, "When the Son of man cometh shall he find faith on the earth." The author, then, may be right in the confident—nay, superconfident—conclusion to which he comes, and in the bold prophecy which he hazards—"I firmly believe, not only that the day will come, but that it is not distant, when we shall witness the extinction of the millennarian scheme," (xii.) Many things seem to threaten this. The large and influential section of the community known as "Broad Church" is dead set against us, and against all literal interpretation. The Socinians are all against us, to a man. The rationalists scoff at us, but, generally speaking, leave us alone. The Tractarians, with one or two exceptions, are opposed to us. The Romanists condemn us as special heretics, for millennarianism is one of the standing heresies against which Rome has always protested. The Spiritualists are all against us. The philosophy of the age derides us. So that we have no allies or sympathisers outside. These numerous and hearty opponents of ours will be glad to learn, from an "evangelical" pen, the certainty of the speedy bursting of the millennarian bubble. They bear us no good-will, and will hear of our extinction with unmingled satisfaction.

The author's object is to extinguish millennarianism.† Ambitious of what he fancies was Origen's splendid victory over error, he throws himself into the conflict, though without Origen's learning or logic. "To the end that millennarianism may all the sooner cease to exist,

* The author adds: "For centuries after the assault of Origen, millennarianism was hardly heard of, except as a matter of history." It says a good deal for a doctrine that it was attacked by Origen, however the author may exult in such an ally. Origen denied the Godhead of the Holy Spirit, he denied future punishments, he denied most fundamental doctrines, he was a thorough rationalist; and it is no discredit to Chiliasm that he disliked it. But as to its being extinguished by him, we have only this to say, that *Jerome* lived and wrote more than a century and a half after him, (Origen died 253; Jerome, 420;) and he tells that he was rather afraid to write against the literal interpretation, as most Christians (*plurimos* is his word) in his day were Chiliasts." One can hardly imagine a statement more in the teeth of ecclesiastical history than that of our author. There are others throughout the volume no less singular.

† Yet at p. 110 he writes, "Millennarianism is spreading rapidly!"

it is the bounden duty of those who see it in the light in which it appears to me, to do all they can to bring about this consummation." That the result may be the more speedy and satisfactory, the present volume is to be followed up by a second. The annihilation will then be complete.

The author does not believe that "Christians generally have any idea of the disastrous consequences which have resulted from millennarianism." Possibly not. Else, no doubt, to use his words, they would have done more "to grapple with it effectually and precipitate its dissolution," (p. xix.) One of the disastrous consequences is, that "comparatively few of the more decided millennarians take a prominent part in the Bible, or missionary, or other societies, instituted for the purpose of spreading the gospel at home and abroad," (p. xx.) The above statement is not very creditable to the author. We suppose he is a Christian man; we assume he is an honest one; but his affirmations are the most random and incorrect that we ever had to do with. The above statement, which we have quoted, though made perhaps in good faith, is *notoriously untrue.* And even though it may serve the purpose of bringing discredit on millennarianism, is it therefore to be reckoned lawful?

The author, when he does not know a thing, but wants to believe it, or to state it as a truth, frequently makes use of this phrase, "I have an impression that," &c. Thus, he has "an impression" that though Dr Chalmers held certain views relative to the new earth in his early days, and preached his famous sermon on the subject, "in later years he considerably modified this idea, if indeed he did not abandon it altogether," (p. 86.) Let us see how this "impression" is borne out by fact. In October 1827, Dr Chalmers thus writes concerning M'Culloch and his Lectures on Isaiah:—"He is not a millennarian, *which I am now very much inclined to be*," (Corresp. p. 323.) In January 1847, he thus writes to Dr Bonar (of Kelso):—"To the former (your prophetical views) *I approximate much nearer than I did in my younger days.*" So much for the author's "impressions;" they generally will be found the reverse of fact. The author is the more inexcusable in giving forth as true simply what he wishes to be so, because Dr Chalmers's "Daily Scripture Readings," published the year after his death, contain ample proof of his approximation to millennarianism. As the best answer to the author's "impressions," we give Dr Chalmers' own "impressions" on the subject:—

Ps. L. 1–6. "This is a remarkable psalm, and the subject of it seems to lie within the domain of unfulfilled prophecy. There has been no appearance yet from Mount Zion at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this psalm, than to that which would restrict it to the mere preaching of the gospel in the days of the apostles. It looks far more like the descent of the Son of Man on the Mount of Olives, with all the accompaniments of a Jewish conversion, and a first resurrection, and a destruction of the assembled hosts of Antichrist. The saints here summoned are those within the pale of the everlasting covenant ratified by the blood of the sacrifice of Christ. The

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address here given is like that from the Son of God, now manifested to the Jews, who had returned, though yet unconverted, to the Holy Land; but who, now hearing the words as well as seeing the person of Him whom they had pierced, are born in a day by the impressive remonstrance and overpowering spectacle."—"Posth. Works," iii. 51.

Ps. LXVIII. 18–35. "Mixed up with all the literalities of the typical, the great antitype shines forth in this high, sacred composition. We have positive evidence for Christ in this psalm, in Eph. iv. 8,—after which we need be at no loss for objects in the future triumph and victory of His cause adequate to the loftiest expressions which we here meet with. . . . There is every likelihood of allusions here to the great contest of the Book of Revelation. . . . But God has in reserve for His people still another restoration. He will bring them again, as of old, from Bashan and the Red Sea to their own land. His people will 'see Him whom they have pierced,' perhaps when His feet stand on the Mount of Olives, and Jerusalem will again become the great central sanctuary by becoming the metropolis of the Christian world."—(Ibid. p. 69.)

ISA. XXIV. 13–23. "In this prophecy is foreshown a visitation upon the earth still future—which is to emerge in the millennium—how emphatically told in this place!—when the Lord shall reign in Jerusalem, and before His ancients gloriously."—(Ibid. p. 288.)

ISA. XXV. "This song may have been called forth by the literal or typical deliverance which it celebrates—but suits also the anti-typical, the great ultimate deliverance and enlargement so impressively spoken of at the end of the last chapter. . . . In Mount Zion—now the metropolis of the Christian world—shall there be a great spiritual feast for all people. . . . For verse 8, see 1 Cor. xv. 54. Can this be that in the millennium there will be no death? Surely they who partake in the first resurrection will not die over again."—(Ibid. p. 289.)

ISA. LII. "It is quite obvious of this prophecy that it expands beyond the dimension of its typical event, and that it relates not to a past but to a future and final deliverance of the Jews. . . . Their seeing 'eye to eye' makes for the personal reign of Him whose feet shall stand on the Mount of Olives."—(Ibid. p. 326)

ISA. LXIV. "This is the Church's prayer for deliverance, and by such manifestations, too, as might very probably be given prior to its millennial establishment in the world. There may be a geological catastrophe—a something on the large scale, similar to what took place on Sinai when God appeared to Israel. Let us wait in faith for the coming of the Son of God."—(Ibid. p. 338.)

ISA. LXV. 17-25. "It is delightful to mark how an expression so general as that of the new heavens and the new earth, and therefore of the great and general renovation, should be blended with the expression of God's special kindness to His ancient people—proving that the Jews are to bear a prominent part in the establishment of the next economy. We are greatly wanting in the details of the millennium; and perhaps from the want of scriptural data for the determination of them. We cannot think of those who bear part in the first resurrection that they will again die; but will none of the righteous die? And if not, what is meant by the child dying a hundred years old? And in contrast with him, the sinner, who, though he should live a hundred years, will be accursed. We doubt not that there will be two contemporaneous societies at that period—the righteous, and the wicked, who are without, and will not be permitted to hurt or to destroy in all God's holy mountain. Again, will there be a change in the laws of animal nature that the carnivorous shall cease being so; or are these figures only figurative? The earth, with its curse fully removed, will be greatly more productive, and so as that men shall not labour in vain, as now."—(Ibid. p. 339.)

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We do not impute voluntary misrepresentations to the author of these "impressions." Far from it. It is evidently ignorance. Whether a Christian man, knowing so little about what he was affirming, should have ventured to write a book, full of such "impressions," *is a serious question.* No millennarian that we know would have been guilty of such a folly—nay, such a *crime;* for crime it must be in a *Christian*, whatever it may be in a man of the world. We do not say that all *loose* and *vague* writing is necessarily criminal. Assertions may be made without much thought, and without feeling at the moment the solemn responsibility for speaking nothing but *the truth.* But when there is discussion; when the book is controversial; when the statement *is meant to tell against a particular* argument or view, then loose statement—"impressions"—are reprehensible in the extreme. When we read the author's "impressions" as to Dr Chalmers' change of views in his later days, we were simply astonished at the writer's temerity; but others would *be deceived*, and, trusting to the accuracy of his information, would sit down content, perhaps happy, to learn from so good a Christian as the author of "God is Love" that millennarianism had one adherent less than it was supposed to have, and that Dr Chalmers, in his wiser years, had modified his earlier and more millennarian views.*

* As to Charles Wesley, it really matters little to us whether he was a millennarian or not. Our author says he has searched all his hymns and found no trace of this doctrine. Be it so; but how will he interpret the following passages—

"Son of man, we long to see
Thy last and brightest day;
When, oh, when shall all things be
Subjected to Thy sway?
On all flesh Thy spirit pour,
That every soul its Lord may own,
Seated in full glorious power,
On Thy millennial throne."
Short Hymns by Chas. Wesley, vol. i., p. 306.

"*Expecting Me on earth to reign,*
My people shall not wait in vain,
But saved and perfected in One,
Shall see Me come triumphant back,
My train increase, My joy partake,
And share My everlasting throne."—*Ib.*, p. 358.

"That place where once I walk'd below,
On Olivet I will appear;
My bleeding feet to Israel show,
While those who pierced behold Me near.
Again I will forsake My throne,
And to My footstool, earth, descend,
And fill the world with peace unknown,
With glorious joy that ne'er shall end."—*Ib.*, p. 378.

"Happy with *those that first arise*
Might I my lot obtain,
When Christ descending from the skies
Begins His glorious reign."—*Ib.*, vol. ii., p. 64.

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Our author's list of those who were *not millennarians* in the last and present centuries is rather meagre. We ourselves could have made a much larger list, only we are not greatly concerned as to who were and who were not such. The larger part of this book is taken up with *men* and men's opinions. The Bible is hardly quoted. It may be interesting to know that Mr Govett is a grandson of Romaine, (p. 342,) but it is not much in point. It may be curious to know that the author has "private information" as to the views of the Haldanes, (p. 91,) but that does not affect the question. It may be historically true that he learned the Shorter Catechism when he was young, (p. 59,) but millennarians may be right for all that. He may be genealogically correct in stating that the Hon. S. Maxwell is heir to the Farnham peerage, (p. 131), but that does not bear greatly upon the question in hand. We are willing to believe that the author did know "many of the most intimate personal friends of that distinguished man," (p. 85, Dr Chalmers,) but what avails this knowledge? We can endorse his testimony that "he has seldom met with a more interesting and instructive biographical work" (p. 91) than the Lives of the Haldanes; but what has this to do with his subject, "the end of all things?" We do not doubt that it was the author's "happiness to know Mr Irving personally, as well as often to hear him preach," (p. 104,) but what has this happiness to do with the argument? We do not question that the author did see "Dr Marsh, who had just entered on his ninetieth year, drawn out in a wheel-chair to the lawn," &c., (p. 115,) but then what connexion has the wheel-chair with the falsehood of millennarianism? We do not dispute that "the Hon. W. Wellesley is son of the late Lord Charles Wellesley, and nephew of the Duke of Wellington," but this does not bear upon the millennarian question, even though the above nobleman did take part in the prophetical meeting in Freemasons' Hall.

Of the historical truth of the above statements we have no manner

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"Jesus, come, the world's desire.
. . . .
Come no more a man of woe;
Come, and all Thy grandeur show.
King of kings, appear again,
Glorious with Thine ancients reign."—*Ib.*, p. 100

"*Come, my God, Jehovah, come,*
With all Thy saints appear;
Antichrist expects his doom,
And we Thy kingdom here."—*Ib.*, p. 115.

"*Before the final general doom,*
We know Thou wilt to judgment come;
Thy foes destroy, thy friends maintain,
And glorious with Thine ancients reign."—*Ib.*, p. 185.

We could quote as many more; yet our author writes, "I have been unable to meet with anything in the hymns of Charles Wesley in which the millennarian element is discernible," (p. 72.) What shall we call this? It is rashness, to say the least of it.

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of doubt; but what shall we call them? Obtrusive gossip? The author will pardon us. We don't mean to give offence. And what shall we think of a book stuck all through with these littlenesses, and yet meant as an extinguisher of millennarianism?

We shall now allow our author to state his case, and put his arguments in his own words. We thank the author for the admission that there has never been found a "Unitarian millennarian." How many Unitarian anti-millennarians could he count? Their name would be Legion.

"I should like, too, to have ascertained the date at which the prose work in which it appears was written; because we all know that when most of Milton's poetic writings were penned he was a Unitarian, and no Unitarian can have such exalted views either of the person or mission of Christ as to invest Him with the divine supremacy that is here accorded to Him. And certainly no such thing as a Unitarian millennarian is anywhere to be met with. The only seeming exception to this is in the case of Dr Priestley, but I shall show hereafter that he was no millennarian, in the proper sense of the term. Such a person would, indeed, be an anomaly. Millennarianism, in the sense of the personal reign of Christ, invests our Lord with, for a time at least, even a greater visible or manifested glory than God the Father himself; and therefore it would be a contradiction for those who regard our Lord as only a mere man, to believe or delight in the universal supremacy and transcendent glory which the millennarian hypothesis ascribes to Him."

Here is one of his appeals—

"I ask any and every millennarian who reads this volume, whether he saw millennarianism to be a scriptural truth when he was first converted to God? I venture to say that there is not a single millennarian who will, or can, answer this question in the affirmative. Each one will feel constrained to confess that it was not until a considerable time after he had received the grace of God in all its converting power, that he began to have some glimmering perception of the millennarian system. I will go still further than I have done in putting the above question to the millennarians of the present day. I confidently assume that no contemporary millennarian can point me to a single instance, whether within the sphere of his own individual observation, or which he has met with in the course of his perusal of Christian biography, in which any one of God's people became a millennarian contemporaneously with his believing in Christ to the saving of his soul. Nor is even this the only length to which I will go. I challenge millennarians of all classes, without reference to their diversities of opinion on some of the varied aspects of the millennium question, to say, if they can, that they either themselves held, or knew any others sharing their millennarian creed, who did hold the same millennarian views at first, as they entertained in a few years afterwards. If no such instance can be adduced, it surely is neither logical nor modest to speak in those dogmatic terms of the noon-day clearness of the doctrines of millennarianism, which is one of the greatest characteristics of contemporary believers in the personal reign of Christ."

What the meaning of such an appeal may be, we do not exactly see; and so we do not venture to answer the question that is here put.

The following piece of information is new to us, though we have been millennarians some years—

"Strange to say, a very large number of millennarians are prepared to accept this alternative rather than give up their notion of a literal inter-

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pretation of Scripture. They are unanimously agreed that every passage in the New Testament which speaks of the coming of our Lord refers to His personal advent to reign in our world; and, as the apostle Paul had repeatedly spoken of the Lord being at hand, as they believed, in the millennarian sense of the phrase, and yet that more than eighteen centuries had passed away since he employed this phraseology and Jesus had not come, they have felt that they must either give up the literal interpretation of the words or admit that Paul was mistaken. This is a deplorable alternative to which to be reduced. Yet millennarians feel they are reduced to it; and, rather than relinquish their favourite principle of a literal interpretation, they adopt the alternative of the apostle Paul having laboured under a mistake when he believed and said, 'The Lord is at hand;' in other words, they prefer giving up the inspiration of the Scriptures in this particular case to the admission, that the literal interpretation of Scripture does not apply to the language of Paul when he spoke of the personal advent of Christ as imminent. Such are the results of the inexorable demands which the advocates of a uniform literal interpretation of Scripture make upon us. And that there are modern millennarians who, rather than renounce this literal interpretation of the Word of God, will consent to compromise the cause of the inspiration of the Scriptures, is not only a thing which is publicly stated without being denied, but the fact consists with my own personal knowledge."

In the name of all the millennarians with whom we have been acquainted these many years, we utterly reject the above statement. It contains the reverse of truth. Millennarians ready to give up the inspiration of the Scriptures! Who and where are they? Let them be named. The author's "personal knowledge" may do for himself; it will not do for the large class here libelled.

The zeal of the author against the literal interpretation leads him to make the following statement, which we take the liberty of calling an attempt to refute St Paul:—

"Paul says, in the second verse of the sixth chapter of his First Epistle to the Corinthians, 'Do you not know that the saints shall judge the world?' And in the succeeding verse he puts this question to them: 'Do you not know that we'—that is, the saints—'shall judge angels?' Now, if these two verses were to have a literal construction put upon them, both God and Christ would be excluded from the judgment-seat on that day when all mankind are to be tried in relation to matters which will involve their eternal destiny. In the supposed case the saints are to be clothed with prerogatives which of necessity belong to God the Father and Christ the Son alone. Only imagine what the state of matters would be were the eternal destinies of mankind to be placed on the great judgment day in the hands of erring men like themselves. To insure the dispensation of justice on that great and terrible day, the functions of the judge must be fulfilled by an omniscient and infallible Being. It would indeed be a gloomy anticipation for any of God's people if they had to look forward to the judgment which a fellow-man, equally erring with themselves, should pronounce upon them on the day of the great and final audit. It is a mercy to know that our eternal destiny will then, as it now is, be in the hands of a Being who cannot by any possibility err in the judgment which He will pronounce. 'Shall not the judge of all the earth do right?' The affirmative of this question will be as true on the day of final judgment as it is in regard to the dispensations of Divine Providence in our present probationary state.

"And then as regards the expression, 'Know you not that we shall judge angels?' It cannot be literally true that the saints shall judge angels, inas-

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much as angels will not be judged at all, in the judicial sense of the term, on the day on which the great assize, as regards the descendants of Adam, will take place. There is no portion of Scripture—at least, I know of none—which speaks of a day of judgment in a judicial sense for angels."

The following paragraph is one of our author's arguments against literal interpretation :—

"Let me now advert to a few of the many passages of Scripture which speak of numbers, on which it would be impossible for any one not influenced by the exigencies of a favourite theory to put a literal construction. Our Lord, in answer to the question put to Him by Peter as to how often he should extend forgiveness to a brother who had sinned against him, said, 'I say not unto thee until seven times'—the number of times which Peter named—'but until seventy times seven.' Now I again put the question to those millennarians who are the greatest sticklers for the principle of a literal interpretation, whether they are prepared to say that 'seventy times seven' are actually to be the limits of the Christian's acts of forgiveness to those who do him wrong. No one will return an affirmative answer to my question. Every one who knows the grace of God in truth, and even those readers of the Bible who are not taught by the Spirit, understand the words of our Lord which I have just quoted to mean that we are to forgive those of our fellow-men who may sin against us an indefinite number of times, even as 'with God there are forgivenesses for evermore.'"

In the following passage, under the idea that he is refuting "the secret rapture," he undertakes to refute the Lord himself :—

"Let us just only try to realise in our minds the circumstances under which this supposed rapture of the saints is to take place, and the consequences which will ensue. Two merchants may be engaged in some important business transaction, and, in the midst of a sentence spoken by the one partner to the other, either may be instantaneously caught up and the other left. Two parties may be standing at the altar, and the clergyman, when in the very act of pronouncing them man and wife, but before the sentence has been finished, may, in a moment, in the twinkling of an eye, vanish from the sight of those who, in a few seconds more, would have been lawfully married. Or the bridegroom, or the bride, might be the subject of the rapture, leaving the other in the body. Or a large congregation, met on the Lord's day for the worship of God, may be all engaged, with equal seeming devoutness, in singing the praises of the Most High, or in listening with apparently the most profound attention to the sermon, and one half, or less or more of the congregation, with or without the minister, may vanish from the sight of the remainder literally in an instant. Were such circumstances ever to occur, millennarians would assuredly be awfully in the right when they say that this coming of Christ to take up His saints in a moment, without the slightest previous intimation of what was about to happen, will be a time of terrible sifting."

Yes, indeed, it will be "terrible sifting;" and it shall all be fulfilled.

Our last quotations shall be what our author evidently thinks to be forcible and convincing appeals :—

"Leaving the scriptural ground on which I have so far been treading, I might here ask our millennarian brethren, whether they can name an instance of a saint of God, in the annals of the Church's history since the close of the Book of Revelation, who died as well as lived 'rejoicing in hope of the glory of God,' in relation to the millennial coming and reign of Christ? I am not altogether ignorant of the biography of believers in Christ remark-

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able for their spirituality of mind and exemplary walk and conversation; but I know of no such instance. Will any millennarian point out to me any instance of the kind? Will he do it in the case of any of his millennarian brethren? Millennarians, like other men, are daily dying. There is not, I feel assured, a single millennarian reader of this volume who is not conversant with the deathbed experience of one or more of those who belong to the millennarian body. Will, then, such person speak to this point? Can he furnish me with an instance in which it was the 'hope' and joy of a millennarian brother, in the immediate prospect of a dying hour, that Christ would come again a second time to our world, to establish His millennial throne upon it, and reign over it for a thousand years? I feel a perfect persuasion that no such instance will or can be adduced. I will here venture to speak for millennarians. I say, then, that they, just as much as other Christians, are cheered, in passing through the dark valley and shadow of death, by the hope of being for ever with God and Christ in heaven, the moment their spirits quit their clay tenements. This, I repeat, is their hope, as much as it is of those who have never been able to get a glimpse—not even the feeblest—of the doctrine of the personal reign of Christ on earth. A deathbed dispels many delusions, and the hope of Christ's coming to reign personally on earth, as a source of solace and support in the immediate prospect of the eternal world, is one which vanishes away when it has to do with the feelings and experiences of a dying hour.

"I repeat the remark I have already made. If some of my readers should say that they have never stood by the dying bed of a millennarian friend, and therefore are not competent to speak on the subject, I would ask them, as they are doubtless readers of the biographies of our greatest and best Christians, whether they can furnish me with an instance of any one rejoicing in hope, in his latter moments, of the coming of Christ to reign personally on earth during a thousand years? It is my firm conviction that no such instance can be brought forward."

"I cannot help saying, in the plainest terms, that my own mind revolts against the idea of making the prospect of a thousand years' reign with Christ on earth the hope of the believer, and, by consequence, of the Church, consisting, as it does, of all who are real believers in Christ. There seems to me to be something inexpressibly low and unworthy in a hope which has no higher or holier object than a merely earthly state, when compared with the glory and bliss of the heavenly state. It causes in me a revulsion of feeling too great to be described, to see so many good men zealously contending, as well as firmly believing, that Christ will, for a period of a thousand years, abdicate His glorious throne in heaven—that throne before which angels and archangels, seraphim and cherubim, and the spirits of the just made perfect, have, for so many ages, prostrated themselves—the angelic hosts vailing their faces with their wings while thus worshipping Him that sits on that throne—and come down to our world to sit in Jerusalem on the earthly throne of David. On this point I feel more strongly than language can express. If, indeed, I felt less strongly, I might be able to reason with greater force against a notion which I hold to be entirely at variance with the Scriptures.

"Last of all, let it be remembered, as proving what a poor hope the Church would have were that hope centred on the coming of Christ to reign personally on the earth—that not only will there be sin and sickness and sorrow in the world during the whole of the alleged personal reign of Christ in it, but that, whatever may be the measure of millennial glory—even were it far greater than the most zealous millennarian ever imagined—it will only, as I have so often said before, last for a thousand years. Even were it to be, putting the case in the most extreme form in which it is possible to put it, a state of glory and bliss surpassing the glory and the bliss of the heavenly state, the very fact of its lasting for so brief a period as a thousand years

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would so greatly diminish the happiness which it would afford, as to make it comparatively undeserving the name of happiness. It has been said that, if the glory and happiness of heaven were capable of ever coming to an end, however remote the period—even were it more millions of ages than arithmetic could compute—the knowledge of the fact that heaven's glory and happiness *would* come to an end, would greatly lessen the felicity of heaven's inmates. How poor, then, the prospect of millennarians when their hearts and hopes are set upon a brief duration of a thousand years' earthly glory and bliss!"

Is this argument? Is it a fair representation of the case? Is it the statement of one who has the faintest perception of what millennarianism is and means?

The book is without order; made up of repetitions; a prodigious parade of learned names, (often misspelt); wordy in the extreme; with almost no Scripture in it; rash in assertion; imbecile in argument; yet written under the evident consciousness that it is the death-stroke of millennarianism.*

Commentary on the Gospel of St John. By E. W. HENGSTENBERG, D.D. (2 vols.) Edinburgh: T. & T. Clark. 1865.

WE have read Hengstenberg's works with profit; and consulted him times without number, and generally with some success. We value his learning, and we admire his reverence for the Scripture. We can make allowances for his High Churchism, which, after all, he does not often exhibit. We can make allowances for his anti-millennarianism, which he displays more frequently; for though, except in his "Commentary on the Revelation," he does not go into direct argument on

* The blunders in this volume are not very easily accounted for, save on the hypothesis that the author's information is altogether second-hand, and that he does not know the facts or characters which appear so plentifully upon his pages. For William *Budge* (member of Westminster Assembly) read William *Bridge*. For "Dr Hamilton (of Strathblane) was very decided *in favour of* the personal reign of Christ on earth," (p. 120,) read "against;" which makes a somewhat different statement. For *Kilsall* read *Kelshall*; for *Custerton* read *Casterton*; for Sir Edward *Dennis* read *Denny*, (pp. 136, 137;) for *Marcus* read *Marcion*, (p. 161;) for *Newcombe* read *Newcome*, (p. 175;) for *Dr Walsh* read *Welch*, (p. 178. How would this old Scotch worthy smile at receiving his degree—*Dr Walsh* for plain *John Welch* of Ayr!) for *Vitingra* read *Vitringa*; for *Gerrard* Noel read *Gerard*, (p. 128;) for *Lord Waldegrave*, Bishop of Carlisle, read the *Hon. Samuel Waldegrave*, (p. xvii.) Among the vast array of names in this volume, we find such as Plato, Pythagoras, Virgil, Orpheus, &c., &c. In regard to these the author hazards the following observation, that "the glory which they thought was to characterise our world was not connected with the personal reign of any individual," (p. 13.) What of this? What does it matter what the blinded heathen thought of coming ages? But it is rather remarkable that the fact *is precisely the reverse*. Seutonius and Tacitus are quite explicit on this point, that a universal tradition existed that some great one coming from the east was to be king of the earth. The author should have read Virgil's Pollio, or Pope's imitation of it, called, "Messiah: a Sacred Eclogue." There are several statements made in different parts of the work concerning Dr Bonar, which we do not undertake to answer for him.

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prophetical questions, we can trace his bias in many of his expositions of general passages.

Yet Hengstenberg will be read and consulted with pleasure by pre-millennarian or post-millennarian; for there is a deal of good sense in his criticisms, though less of poetry than in Olshausen, and less of rich sentiment than in Stier.

His "Commentary on St John" is in many respects admirable. There is a fine and lofty spirit breathing throughout it,—the spirit of one who really loves that Christ whose history he is expounding. Everywhere we find, not the critic merely, but the Christian; not the German scholar only, but the reverent disciple, the loving servant of the Lord Jesus.

The Parable of the Wheat and the Tares, in its Prophetical Bearing; with a Brief Notice of Dr Stevenson's Treatise on the Second Advent, and other Articles relating to the Millennial Subject. By Major W. MARTIN. London: James Darling. 1865.

WE quote entire the author's remarks on ourselves:—

"*A Word to the Editor of the 'Quarterly Journal of Prophecy.'*

"In the *Quarterly Journal of Prophecy* for October 1865, at page 396, under the head of 'Reviews,' there is the following paragraph by the Editor:—

"'Observations on Dr H. Bonar's "Prophetical Landmarks." By Major W. Martin.

"'That Major Martin thinks he has overthrown both Mr Birks and Dr Bonar, is clear; that the Christian public will think so is not so evident. But by all means let the Major's Observations be read. They will at least convince our readers how great is the diversity of opinion among post-millennialists, of whom the Major is one, though he declines the name.'

"To deal with the last observation first, I am bound to say that it is not strictly true. In the passage of my pamphlet referred to, I merely remarked that I was not a zealous post-millennialist—that is, I acknowledge there is much to be said on both sides. I am a post-millennialist, and have no desire to repudiate the appellation. But I wish and endeavour to hold my views entirely free from any dogmatic or intolerant spirit, and with the most perfect conviction of the sincerity of the many excellent and godly men who interpret prophetic Scripture differently from myself.

"I shall only further notice very briefly the editorial remark upon my Observations, that—'They will at least convince our readers how great is the diversity of opinion among post-millennialists.'

"In a previous number of the *Journal*, the Editor had said regarding an assertion of mine—'They' (*i.e.*, pre-millennarians) 'do not differ half so widely, nor at so many points, as their opponents. The unity on certain great points among pre-millennialists is undeniable. Their opponents have hardly a point or a text on which they are agreed amongst themselves.'

"I took up this allegation in my pamphlet on Dr Bonar's 'Prophetical Landmarks,' joining issue with him on either of the propositions which he had affirmed. I specified ten important points in the millennial question, upon every one of which there is the greatest contrariety of opinion among pre-millennarian writers; and I invited him to specify in his turn some of those points or texts upon which he affirms that we are not agreed amongst ourselves. The only answer which Dr Bonar vouchsafes to make is, 'By all

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means let the Major's Observations be read. They will at least convince our readers how great is the diversity of opinion among post-millennialists.'

"I have not the slightest title to expect that Dr Bonar should answer anything that I may write, unless it consists with his pleasure to do so. But I might expect, that if he did reply it would be in a straightforward manner, and not merely by a sarcastic note so adroitly worded as inevitably to mislead all who peruse the *Journal* but have not read my pamphlet. His original affirmation was, that upon the material points which go to determine the relative period of the Lord's advent, there is unity on his side and disunion on ours. I answered by specifying the following ten points, which will hardly be denied to be of paramount importance in considering the chronological position of the advent, viz. :—

"I. The rising of the unholy dead.

"II. The removal of the curse, and the complete restitution of creation, and its deliverance from the bondage of corruption.

"III. The descent of New Jerusalem.

"IV. The dissolving and burning up of the present heavens and earth.

"V. The full manifestation of the new heavens and earth of Peter and John.

"VI. The setting up of the great white throne.

"VII. The judgment upon Satan and the fallen angels, and wicked men.

"VIII. The casting of Satan into the lake of fire.

"IX. The casting of death and hell into the lake of fire.

"X. The delivering up of the kingdom by Christ to the Father.

"I maintained that, regarding every one of these ten points, there is the most utter diversity of opinion and view amongst the principal living premillennarian writers as to whether they will occur pre or post-millennially; whilst, so far as my reading and knowledge extend, there is complete unity on our side in looking for their accomplishment subsequent to the millennium.

"The only reply vouchsafed by Dr Bonar is, that what I have stated 'will at least convince our readers 'how great is the diversity of opinion amongst post-millennialists.'

"I confidently challenge the judgment of Dr Bonar's own party, as to whether his remark is consistent with a fair and open dealing with the question at issue. Nothing can be more simple than the subject-matter in debate. He says that they have unity amongst themselves. I specify with precision the particular points upon which I assert that there is no unity whatever among them. Dr Bonar says not a syllable in reply to me here. Next, I deny his assertion of disunion on our side. I cannot prove a negative; and to enable me to deal specifically with this part of his charge, it is manifestly requisite that he should state what are those points or texts upon which he alleges us to be at variance amongst ourselves; and this is what I invited him to do. The only response on his part is to repeat, without any attempt to substantiate, the charge of our disunion.

"Dr Bonar stands on vantage ground. I am altogether an unknown individual, and, with the exception of personal friends or acquaintance to whom I may send my pamphlet, there are probably not twenty people in existence who will ever read a line of anything that I may publish : whereas he, on the contrary, has a wide reputation, and his writings and journal are extensively circulated, so that it is easy to bear me down by a contemptuous little paragraph, which insinuates a great deal whilst offering no scope for direct refutation. The statements made by me were plain and definite, and if my conclusions were erroneous or untenable, it would cost little to a practised writer like Dr Bonar to expose them. He has chosen a different course, the judgment upon which I willingly leave to that Christian public to which he appeals in the paragraph that has given occasion to these remarks."

This new pamphlet only confirms what we have said as to the *dis-*

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crepancies between post-millennialists. It exhibits no less their *self-confidence.* "Is it not astounding that *any person in his senses,*" writes the present author, "should entertain such a notion?" (p. 60.) We offer no remark, save that of requesting the Major to read a small work entitled "Pre-millennialism a Delusion," published some ten or twelve years ago in Edinburgh.

The Judgment on the Quick. By the Rev. JOHN E. SABIN. London: James Nisbet. 1831.

THIS is a book which has fallen out of notice; yet it is full of most striking truth, put in a most searching form. The following passage relating to the *suddenness* (not the *secrecy*) of Christ's advent is very solemnising:—

"Sinners of this generation, 'even thus shall it be in the day when the Son of man is revealed.' Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like the butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour, making everything a business, pleasure, daily avocation, necessary labour, natural appetites, even 'eating and drinking,' everything made a business of, and the soul absorbed and quenched therein,—'whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things,' (Phil. iii. 19.) The farmer at his market, the planter with his trees, the builder at his house, the tradesman in his shop, the student at his books, the reveller at his feast, the gambler at his cards, the rake at his brothel, the usurer at his gold, the nobleman at his pomp, the king at his court, the soldier at his blood, the labourer at his toil, the idler at his folly, the drunkard at his drink, the glutton at his meat. Each at his sin! Each in his day dream! Each in his soul's poison!—The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause: the world is still merry, and laughing, and busy, and knows not. One moment's pause: the preachers are preaching, peradventure the sinners may repent. One moment's pause: hark! believers, the pause is for you—hark! 'a great sound of a trumpet;' angels are sent with it. The Lord can do nothing till you are in refuge, being merciful unto you. See, oh, see! they are gathering together the Son's elect, from the four winds, from one end of heaven to the other, (Matt. xxiv. 31.) The gathering is over; all are in safety, not one is forgotten. Oh, dreadful! The storm is bursting; thousands who began to be gathered have fallen back; the last trump sounds louder and louder; the 'seventh angel pours out his vial faster and faster,' (Rev. xvi. 17.) Oh, dreadful! 'voices, and thunders, and lightnings,' (Rev. xvi. 18,) in the heavens; 'weeping and wailing and gnashing of teeth,' on the earth. The storm is burst upon the poor guilty world! Every living soul has drank it! And—oh, the omnipotence of my God, the Son of man!—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up! (2 Pet. iii. 10.)

"O my brethren, that day will be a day of separation,—instant and awful separation! 'I tell you, in that night'—in that day which will be the night of the world—'there shall be two men in one bed; the one shall be taken, and the other left: two women shall be grinding together; the one

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shall be taken, and the other left: two men shall be in the field; the one shall be taken, and the other left," (Luke xvii. 34, 36; Matt. xxiv. 40, 41.) Of instant and awful separation will that day be the day. Two of a household shall be in one bed,—brothers, it may be, that have grown up together,—eating of the same meat, and drinking of the same cup, and lying in the same bosom, (2 Sam. xii. 3:) two women of one village, sisters in neighbourly love and kindness, shall be grinding corn in one mill, each for her little ones,—two men of the same house of worship, dwelling together as brethren, 'in unity,' and making their daily labour good and pleasant by sharing it together as brethren, (Ps. cxxxiii. 1,) shall be working in one field,—and 'one shall be taken,' 'caught up to meet the Lord in the air' and 'the other shall be left' to destruction with the devil and his angels. Oh, then will be the cry to the mountains and hills, 'Fall on us,' 'Cover us,' 'Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come,' (Rev. vi. 16, 17; Luke xxiii. 30.) Then will be the cry of the left child to the taken parent, 'O my father, O my mother, take me with thee, take me with thee!' one look of love and pity, seeming to say, 'My poor child, I cannot save thee, thou wouldst not hearken to me in the days that are gone;' and the parent is taken to the Lord in the air, and the child is left. Then will the parent cry to the child, 'O my son, O my daughter! do not leave me; hide me with thee from this wrath!' and the child will answer, 'My poor father, my poor mother, thou wouldst not listen to me; thou thoughtst me foolish, now I cannot help thee, I cannot help thee!' Then will be the bitter cry between the husband and the wife, the brother and the sister, the grandmother and her child's child, the young man and his beloved maiden, as each goes in this hour of eternal separation, one to the glory of heaven, and the other to the damnation of hell. Sinner, sinner, tremble, and believe, and repent! Now is the day of grace, free and full, for thee and for thy kindred. Now is the day of God's justification of the ungodly, (Rom. iv. 5.) Behold, now is the accepted time; behold, now is the day of salvation, (2 Cor. vi. 2.) 'Believe' now 'on the Lord Jesus Christ,' and now thou shalt be 'justified,' and then 'thou shalt be saved.'"

Concise Observations upon the Writings of the principal Fathers of the Fourth and Fifth Centuries. By GEORGE FINCH, Esq. London: James Nisbet & Co. 1865.

THOUGH in some of the author's estimates we might not quite concur, yet we can say unhesitatingly, this thin octavo is a truly able, learned, and useful work. The following is a paragraph from the close of the volume:—

"The above quotations suffice to show that the unanimity of the Fathers in their interpretation of the Scriptures is a myth. The Fathers of the fourth and fifth centuries were unanimous in their reception of the Nicene Creed; in their approval of asceticism and of monastic institutions; in the doctrine of baptismal regeneration; and, perhaps we may add, in their invocation of the martyrs and their veneration of relics; but they differed essentially in their exposition of the Scriptures. Moreover, with all their professed veneration for them, Roman Catholics treat their opinions with contempt, when they are not in accordance with the tenets of Romanism.

"Roman Catholics pay no heed to Chrysostom, when he urges the indiscriminate reading of the Scriptures. They disregard Jerome, when he says

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that all bishops are equal, and when he rejects the Apocrypha from the canon of the Scriptures. They turn a deaf ear to Ambrose, when he says that priestly absolution is ministerial and not judicial. They are not persuaded by Augustine that General Councils are fallible; and that nothing is infallible but the Word of God. They do not adopt Ambrose's view of purgatory; and they reject Athanasius's and Gregory Nazianzen's canon of the Scriptures. In fine, when the Fathers confirm Romish doctrines and practices, they are regarded as Solomons; and when their opinions are adverse to Romanism, they are looked upon as blind guides unworthy of consideration."

The Day and the Hour; or, Notes on Prophecy. By Captain W. A. BAKER, Royal Bombay Engineers. London: Macintosh. 1865.

THIS book is *Napoleonic* in its drift, and shows us to what extremes the Napoleonists are moving. It tells us that Louis Napoleon is to sign a covenant with the Jews on the 27th of October 1871; that the first resurrection is to take place on the 6th December 1874, and the translation of the saints at one o'clock A.M. on the 25th January 1875; and that Christ is to descend to Olivet at sunset, September 20, 1878. From these pieces of information our readers may judge of the book.

Extracts.

Dangers of Spiritualising.

THE use of all in brief is this, that men should take heed of being seduced and drawn into opinions, under the pretence and allurement of still more spiritualness, and spiritualising still all that the Scripture says, or can be said of true spiritualness, till they lose all spiritualness. It may be truly said of many that seemed to begin soberly in the Spirit, whilst they have affected to go still a note higher than the gospel allots unto the creature, as the portion of it, intruding into things they have not seen, they have in the end come round, and ended in the flesh, even where they were before they did begin. You must not think to spiritualise the soul of man beyond what can consist with its being a creature, and beyond what, in a lower rank of union with God, than Christ hath, it can bear. The nature of things must not be destroyed. . . . . If men will go higher, it falls out here as with chemists, going about to seek further spirits out of spirits already extracted, out of wine and metals sublimated as much as the things will bear. In seeking to sublimate them yet further, in the end they all vanish, and all ends in smoke.—*Dr Thomas Goodwin*, vol. vi., p. 161, (Nichol's Series.)

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Luther on Things to Come.

Once, as his little dog was begging before the table, some one proposed the question, whether there would also be irrational animals in yonder world, as there are in this? "Assuredly," said he, "for the new heaven and earth will not be desolate and waste, but filled with beautiful creatures. The redeemed from among men will be adorned with true and perfect wisdom, righteousness, splendour, and glory of the Lord Christ, which as yet no eye hath seen, nor ear heard, and no heart conceived."

In the year 1541, when, during a very beautiful spring, everything flourished and bloomed, Luther said to Justus Jonas, "If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue for ever."

The computation of those who confidently fixed the year and the day of the final judgment being once referred to, he said, "No, verily, the text is too plain in Matthew xxiv.: Concerning the day and the hour knoweth no man, no, not the angels in heaven, but alone my Father; therefore neither I, nor any man, nor angel, can fix the day or the hour. I believe, nevertheless, that all the signs which are to precede the last day have already happened. The gospel is preached throughout the world; the child of perdition is revealed, and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on earth, and Christ may come when He may, He will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity, verily being as prevalent now as they were at the times of Noah; wherefore I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the Papacy, should yet be crushed and destroyed previously, in a temporal respect, too, and that particular and supernatural darkness should perhaps be witnessed in the sun and moon, as was the case at the death of Christ, and that the gospel should, previously to the last day, be banished from all the churches, schools, and pulpits, and be found only with pious heads of families, within their four walls, as it was at the times of Elijah, and as it verily almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing His summons in heaven, and the angels are preparing for the journey, and because during these six hundred years all the great and marvellous events of which Elijah prophesied have occurred in the spring and about Easter, I trust Christ will also appear about Easter, and cause His voice and thunder to be heard in a morning tempest, and then with one stroke, confounding the heavens and the earth, in a moment of time transform the living, raise the dead, create

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a new heaven and earth, hold His judgment in the clouds, wholly fulfil the Scriptures, together with His last: *It is finished;* THIS WE AWAIT."

Irvingites in the Prussian Parliament.

Of the many other speakers setting forth the wrongs of the country, and hurling more or less oratorical attacks against the Cabinet, I will only mention two. Herr Wagener, a Conservative leader, Irvingite, and mystical absolutist, availed himself of this favourable opportunity for letting Parliament know that, if they did not behave as they should, the King one fine morning might be found publishing a Budget without any Ministerial signatures at all. This modest intimation created the nearest approach to a storm possible in so quiet and decorous an assembly. Herr Immermann, a Liberal member, rose to ask whether his honourable and learned friend was allowed to impute perjury to the King. In reply, Herr von Bockum Dolffs, who happened to preside on the occasion, said that he did not think it worth his while to reprimand Herr Wagener for his amusing fantasies. Herr Wagener was a most extraordinary individual, and his utterances could not well be judged by the common standard of political and Parliamentary society. This closed the incident.—*Times' Correspondent.*

Excavations in Rome.

Researches are going on in some of the Catacombs, and Cav. de Rossi is progressing with his "Roma Sotterranea," a work which will assuredly immortalise the author. It is greatly to be lamented that the Instituto Archeologico, founded by the late King of Prussia, which numbers among its members zealous antiquaries, and whose secretary, Dr Henzen, is a gentleman of great learning, cannot, by its laws of incorporation, apply its funds to researches in the Catacombs, where so much good work remains to be accomplished. For there is now very little doubt that the galleries, containing the sepulchral chambers of the early Christians, extend around Rome to a length probably exceeding six hundred miles, by far the greatest portion of which remains to be explored. We cannot, therefore, but regret that so eminent a body as the Instituto Archeologico of Rome should have deemed it prudent to frame laws which bar it from meddling with Christian archæology. But, as Dr Henzen stated to me, the institution would probably soon get into hot water if it laboured on Christian antiquities, and thus they confine their researches to Pagan times.—*Athenæum.*

Explorations in Palestine.

Sir Henry James, of the Ordnance Survey Office, Southampton, has made public a few details, especially as to the level of the Dead Sea, which will be read with interest:—

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"The levelling from the Mediterranean to the Dead Sea has been performed with the greatest possible accuracy, and by two independent observers, using different instruments; and the result may be relied upon as being absolutely true to within three or four inches. The depression of the surface of the Dead Sea on the 12th of March 1865, was found to be 1292 feet, but from the line of driftwood observed along the border of the Dead Sea, it was found that the level of the water at some period of the year, probably during the winter freshets, stands 2 feet 6 inches higher, which would make the least depression 1289·5 feet. Captain Wilson also learned from inquiry among the Bedouins, and from European residents in Palestine, that during the early summer the level of the Dead Sea is lower by at least six feet; this would make the greatest depression to be as near as possible 1298 feet. Most of the previous observations for determining the relative level of the two seas gave most discordant results. The Dead Sea was found by one to be 710 feet above the level of the Mediterranean, by another to be on the same level, by another to be 710 feet lower, and by another to be 1446 feet lower; but the most recent before that now given, by the Duc de Luynes and Lieutenant Vignes, of the French navy, agrees with our result in a very remarkable manner, considering that the result was obtained by barometric observation, the depression given by them being 1286 on the 7th of June 1864, which at most differs only twelve feet from the truth, if we suppose the Dead Sea was then at its lowest. In my instructions to Captain Wilson, I gave directions for bench-marks to be cut upon the rocks and buildings along the line levelled from sea to sea, and for a traverse survey to be made of the whole distance, upon which the places where the bench-marks can be found can be represented. This traverse will be given with the plans in the atlas, as well as the diagram of the triangulation around Jerusalem, and these cannot fail to be of great value for any more extended surveys which may be hereafter undertaken in Palestine."

Sir Henry is preparing the materials brought home by Captain Wilson for publication in the form of an atlas. These observations may be regarded as the commencement of a true exploration of the Holy Land. —*Athenæum.*

Hebrew Points.

"A Beginner of Hebrew" wishes for some satisfactory reason in favour of the Hebrew vowel points. He will, I trust, find it in the fact that, to read an unpunctuated text accurately requires a familiar, complete, and minutely exact knowledge of the whole language, both in its grammatical and lexicographical part; that the vowels could, therefore, be dispensed with in writing while Hebrew was a living tongue, but that, when it became extinct, or was mixed with foreign elements, the true pronunciation could only be preserved by means of vowel points added to the consonants that originally alone formed the

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text. Hence a great debt of gratitude is due both to the Karaite Acha of Irak, who, following some earlier suggestions in the sixth century of the present era, worked out a system of vocalisation of considerable completeness, and especially to Rabbi Mocha, of Tiberias, and his son Moses, who, about the same time, propounded and employed that still more minute and elaborate system which, in the tenth century, was adopted by all the Jews, and thus passed into our printed editions of the Hebrew Bible. These signs unquestionably represent, on the whole, the genuine pronunciation of pure Hebrew; the doubts and objections that have occasionally been raised have proved untenable. "A Beginner of Hebrew" must look in grammars for fuller details on a subject which is indeed extremely interesting for philologists and linguists, and has given rise to a vast literature, and to controversies not always untainted by dogmatical bitterness, and we cordially wish that he may rapidly acquire that proficiency in Hebrew which shall enable him to read and understand it "as perfectly" without the vowel points as with them.—*Letter in the Times.*

The Jews in Russia.

"The Jewish population of the western provinces of Russia," says the *Moscow Gazette*, "appear to be divided on some political and religious questions. There is, on the one hand, the young Jews, often very learned, and generally brought up in the rabbinical schools; and, on the other, the *hassides*, or old Hebrew believers,—two camps being formed in a certain measure hostile to each other. This disunion reigned also some time back in the southern provinces, and has been frequently referred to by M. Gourvitch, inspector of the Jewish school at Vilecki, who recently delivered in the *hassides* synagogue of that town an address, in which he reproached his hearers with their religious fanaticism and obstinate opposition to all progress. He advised his co-religionists to adopt the Russian language in their families, and expressed the hope that the Jewish children of the coming generation would be taught their prayers in Russian. This address has been the object of general discontent. The Jewish journal, *Hakarmel*, published at Wilna, the organ of the *hassides*, is printed in Russian and Hebrew in parallel columns."—*The Reader.*

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Correspondence.

DR BOARDMAN'S "HIGHER CHRISTIAN LIFE."

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Allow me to say a few words respecting this book. Its recommendation by some whom I esteem and love in the Lord, and who are esteemed and loved in all the Churches, if the book contains serious error, as I believe it does, will not make that error less dangerous, and cannot excuse one who so believes from endeavouring to warn his brethren of the concealed evil.

Let me first say how far I agree with Dr Boardman. I agree with him in thinking that the doctrine of Sanctification by Faith has been far too much lost sight of. It is a precious truth, which cannot be too strongly pressed, that we can have nothing except by believing, that we must draw all our holiness from Jesus; that it is not in our efforts, and strugglings, and resolutions we can find strength, but that just as all is dark when the sunbeam is shut out, or as the gas-lamp expires when the pipe is cut or clogged, so, without the constant supply received from Christ by faith, we can do nothing and are nothing. There is nothing new in this. But too often it has been forgotten, and any book which teaches it strongly, possesses in that blessed truth an attraction for the Christian.

My objections to Dr Boardman's book are these:—

1st, He represents the reception of Christ as our sanctification as constituting a distinct stage in the Christian life. So much so, that, according to his view, it is possible to believe in Christ for forgiveness, and not for twenty years after to have any real holiness springing from faith. He appears to lose sight entirely of the fact, that our sanctification is connected by promise with our deliverance from the curse of the law. "Sin shall not have dominion over you: for ye are not under the law, but under grace." Sanctification and Justification must be separated in thought, but must not be separated in time. The promise binds them together. None are forgiven without being also justified, and God always begins to sanctify those whom he justifies.

2d, He misrepresents the religious experience of Luther and others. According to Dr Boardman, the seventh chapter of Romans belongs to a lower stage of the Christian life, the eighth chapter to a higher. (See p. 238.) From this I entirely dissent, persuaded that Paul is in both describing his present condition when he wrote the epistle; and that it was referring to the same condition, as in the same breath, that he cried, "O wretched man that I am, who shall deliver me from the body of this death?" and "I thank God, through Jesus Christ my Lord," together with all the glorious words of the eighth chapter.

Dr Boardman's first and chief example of those Christians who have attained "the higher Christian life," who are not "of the class of the seventh chapter," is Luther. I turn to Luther on Galatians v. 17: "'And these are contrary the one to the other, so that ye cannot do the same things that ye would.' The two captains or leaders (saith he) the flesh and the spirit, are one against another in your body, so that ye cannot do what ye would. And this place witnesseth plainly that Paul writeth these things to the faithful—that is, to the Church believing in Christ, baptized, justified, renewed, and having full forgiveness of sins. Yet, notwithstanding, he saith that she hath flesh rebelling against the spirit. After the same manner he speaketh of himself in the seventh to the Romans. 'I [saith he] am carnal and sold under sin.' And again, 'I see another law in my members rebelling against the law

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of my mind, leading me captive unto the law of sin which is in my members.' Also, 'O wretched man that I am, who shall deliver me from the body of this death,' &c.

"Here not only the schoolmen, but also some of the old Fathers are much troubled, seeking how they may excuse Paul. For it seemeth unto them absurd and unseemly to say that the elect vessel of Christ should have sin. But we credit Paul's own words, wherein he plainly confesseth that he is sold under sin, that he is led captive of sin, that he hath a law in his members rebelling against him, and that in the flesh he serveth the law of sin. . . . . . This is, therefore, the very complaint of Paul, and of all the faithful. Wherefore they have done very wickedly, which have excused Paul and all the faithful to have no sin. For by this persuasion (which proceedeth of ignorance of the doctrine of faith) they have robbed the Church of a singular consolation, they have abolished the forgiveness of sins, and made Christ of none effect."

So plain is it, that Luther, who is Dr Boardman's first and chief example of "the higher Christian life," was "of the class of the seventh chapter," and considered Paul himself to have been in the same "class" also.

Dr Boardman refers to a definite point in Luther's history as that in which this "second conversion," as he calls it, took place, "in the full apprehension of Christ as his sanctification." It was when he was on Pilate's staircase, in Rome. I turn to the *History of the Reformation*, by Merle D'Aubigné, vol. i., p. 213, and read the narrative as follows:—

"We have seen how he had at first submitted to all the vain practices which the Church enjoins in order to purchase the remission of sins. One day in particular, wishing to obtain an indulgence promised by the Pope to any one who should ascend on his knees what is called Pilate's staircase, the poor Saxon monk was slowly climbing those steps which they told him had been miraculously transported from Jerusalem to Rome. But whilst he was going through this meritorious work he thought he heard a voice like thunder speaking from the depth of his heart: 'the just shall live by faith.' These words, which already on two occasions had struck upon his ear as the voice of an angel of God, resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling; he was horrified at himself; and, struck with shame for the degradation to which superstition had debased him, he fled from the scene of his folly.

"This powerful text had a mysterious influence on the life of Luther. It was a creative word for the Reformer and for the Reformation. It was by means of that word that God then said, 'Let there be light, and there was light.'

"It is frequently necessary that a truth should be repeatedly presented to our minds in order to produce its due effect. Luther had ofter studied the Epistle to the Romans, and yet never had Justification by Faith, as then taught, appeared so clear to him. He now understood that righteousness which alone can stand in the sight of God: he was now partaker of that perfect obedience of Christ which God imputes freely to the sinner as soon as he looks in humility to the God-man crucified. This was the decisive epoch in the inward life of Luther. That faith which had saved him from the fear of death became henceforward the soul of his theology, a stronghold in every danger, giving power to his preaching and strength to his charity, constituting a ground of peace, a motive to service, and a consolation in life and death."

It was the the truth of Justification by the imputed righteousness of Christ which Luther embraced on the staircase of Pilate, the reception of which by faith produced, as by virtue of God's promise it must produce, inward holiness as its result. It was not this holiness he was thinking of, but how to be righteous in the sight of God. It was a question about Justification, not about

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Sanctification, which, in that decisive epoch in the inward life of Luther, received an answer from God himself.

3. Dr Boardman holds, and attributes to Luther himself, a doctrine on Justification closely resembling in an important point, if not identical with, that of Trent.

He says—"Justification, in the great Reformer's case, was being made righteous; that is, being reckoned righteous before God, and being made righteous in heart and life." (*Higher Christian Life*, p. 37.)

Council of Trent, Session VI., c. vii.—In Justification, "we are not only reckoned, but are truly called and are righteous, receiving righteousness within us, each one according to his own measure, which the Holy Ghost distributes to every one as He wills."

Canons of Council of Trent.—On Justification, Canon XI.—"If any one shall say that men are justified either by the imputation of Christ's righteousness only, or by the remission of sins only, exclusive of grace and love which is shed abroad in their hearts by the Holy Spirit and is inherent in them, or even that the grace by which we are justified is only the favour of God, let him be anathema."

"Luther had often studied the Epistle to the Romans, and yet never had Justification by Faith, as then taught, appeared so clear to him. He now understood that righteousness which alone can stand in the sight of God; he was now partaker of that perfect obedience of Christ which God imputes freely to the sinner." (Merle D'Aubigné, Hist., vol. i., p. 214.)

It is the very essence of Romish doctrine to teach that faith justifies by "making righteous in heart and life." This is the doctrine of "faith formed by charity," against which Luther most earnestly protested.

The present moment is a very important one. In some parts of this city and of our country young believers are being added almost daily to the Church. What God has blessed has been the preaching of our old Evangelical truths. Up to the present time, young converts are trusting in the righteousness of Christ imputed to them by God's grace through faith, and trusting to be made holy, according to God's promise, since they are no longer under the law but under grace. They experience, as Luther did, and Paul before him, the conflict of the flesh and the Spirit, but rejoice in there being no condemnation for those who are in Christ Jesus. Let us beware how we set before them a new theology, in which precious truths are mixed up with error, in a manner most difficult to separate, or lead them to count themselves, because trusting, as all of them I hope are taught to do, in Jesus to make them holy, to belong to a higher class than Dr Payson, who certainly did the same, but whom Dr Boardman singles out as his example of a Christian of the lower class, till his dying hours. Might I earnestly beseech my dear brothers and sisters in Christ who are circulating this book to read it again, to compare it with the writings of those on whose experience it professes to be built,—Luther, Merle D'Aubigné, Haldane, and, above all, to compare it with the Epistle to the Romans, and that to the Galatians, and not to be induced to let themselves be deprived of the precious truth of Justification by Faith solely by the imputation of Christ's righteousness to the sinner.—I am, Sir, yours truly,

S. G.

SENSATIONAL PROPHECY.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—It is not surprising that you have "no sympathy with sensational prophecy." The terrors of the Lord are certainly less attractive than

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Mdlle. Tussaud's chamber of horrors. He may truly be called *sensationless* who can read without a thrill of horror their doom who worship the Beast and his image—"To drink of the wine of the wrath of God, which is poured without measure into the cup of his indignation;" "to be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb." These, and similar declarations of Holy Writ, are yet made, we know, with a merciful purpose; and it can therefore be neither "profane" nor "irreverent" to warn our fellow-countrymen against the fearful idolatry of men and opinions therein denounced.

Sensational truth is, I believe, the proper antidote to sensational fiction, being the means employed by the Divine Spirit to arouse a pleasure-loving, mammon-worshipping generation from their dreams of security. Would to God men were as easily moved by one as the other! Thus would they be incited to flee from the wrath to come.

You rightly caution your readers against "false prophets." But do these, let me courteously ask, ever blow the trumpet of alarm? Have they not always attempted to silence the voice of the Lord through the lips of His messengers, and, from the days of Jeremiah to our own, cried, "Peace, peace," where there is none, can be none, for a God-despising, corrupt people?

As the author of a pamphlet which has been *condemned*, not *criticised*, in your pages, I protest against your severe judgment and uncharitable imputations, and request the insertion of these few lines in the next number of your *Journal*, as some reparation for the injury inflicted on an honest though unworthy exponent of *sensational* prophetic truth.

I beg to remain, dear sir, yours truly,

The Author of "England in the Apocalypse."

[We insert the above letter, with a few words of remark on it and some others which we have received.

1. The writers seem desirous of fixing every word in the *Prophetical Journal* on the Editor alone.

2. They take for granted that a Christian man is not entitled to use decided language in condemning what he deems to be evil.

3. They claim to be the writers of "sensational *truth*." If it were *truth*, we should not object to its being sensational. We hold it to be "error," and worse, "sensational error."

4. This class of writers has done much to repel Christian men from the study of prophecy. Hence our desire to disclaim such pamphlets.

5. Some years ago a pamphlet (we forget its name) obtained a large circulation. A paragraph went the round of the papers to the effect that the author had made several hundred pounds by its sensational prophecies.

6. The violence of the letters we have received is the best answer to their contents, and the most satisfactory vindication of ourselves.

7. We have received from esteemed friends letters of thanks for the remarks we made in our last number on prophetical sensational literature.

8. Let our readers look into a volume, entitled, "The Day and the Hour," reviewed at p. 93, and say if we have spoken too strongly against "sensational prophecy."—*Ed. of Q. J. of P.*]

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Poetry.

THE KING IN HIS BEAUTY.

PSALM XLV.

My heart, my heart is bursting forth,
And glorious things my lips would speak;
All, all is for the King! My tongue,
The ready writer's pen now take!

O beautiful, most beautiful,
Art Thou all sons of men before!
Into Thy lips all grace is pour'd,
Thee God hath bless'd for evermore.

O Mightiest of the mighty, come!
Thy sword at length upon Thy thigh
Gird Thou; and, with Thy sword, put on
Thine honour and Thy majesty.

Yea, in Thy majesty ride on!
Because of truth still onward go,
Because of lowly righteousness;
Dread things Thy right hand shall Thee show.

Whetted for war Thine arrows are;
Lo! under Thee the nations fall;
And lodged within the very heart
Of the King's foes Thine arrows all.

Thy throne, O mighty God, it shall
For ever and for ever be;
The sceptre of Thy kingdom is
The sceptre of all equity.

Right Thou hast loved, and hated wrong;
Therefore, O God, Thy God on high
Hath Thee above Thy fellows all
Anointed with the oil of joy.

Of myrrh, aloes, and cassia,
Are all Thy glorious garments made;
Out of the ivory palaces,
The voice of harp hath made Thee glad.

Daughters of kings we see among
Thy honourable women there;
But at Thy right hand stands the queen
Alone, in gold of Ophir rare.

O daughter, hearken, give good heed,
Consider, and incline thine ear;
Thy people thou must now forget,
Thy father's house thou must forbear.

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And so, above all other, shall
  The King thy beauty doat upon;
Yet, daughter, He is still thy Lord,
  Him shalt thou worship, Him alone.

Yea, and the daughter of old Tyre
  With gifts and offerings shall be there;
And all the nations' wealthy ones,
  Seeking thy favour then to share.

Within the bridal-chamber she,
  The daughter of the King of kings,
All glorious is; her vesture fair
  Inwrought with gold embroiderings.

In rich array of needlework
  Shall she be brought unto the King:
Virgins behind her numberless,
  Her fellows, unto Thee they bring.

O gladness of all gladness then!
  O mirth of mirth, when they shall come
Into the palace of the King,
  Their royal and eternal home!

Then in the room of those of old,
  Thy fathers, shall thy sons be there;
Them shalt thou take, and in the earth
  Set them for princes everywhere.

So will I make Thy name to be
  Remember'd through eternal days;
And therefore Thee the people shall
  For ever and for ever praise.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—SONG OF SOLOMON ILLUSTRATED.

In this song the Church is always spoken of as she is in Christ, and as she shall be seen in the day of glory, without sin, without defect, complete in her Head, all former guilt and corruption and imperfection gone. And at this point in the song, as the marriage-day approaches nearer, we shall find the excellences and beauty of the Bride more and more commended and admired.

The Twelfth Parabolic Scene.—*The Bridegroom alone musing on the person of the Bride.*—(Chap. vi. 4–10.)

Having gone aside from all company, the Bridegroom may be supposed to be walking in the gardens, (ver. 2;) and as He walks there, His thoughts are all on the Bride. In His musings, He compares her to whatever is rare and excellent, using comparisons drawn from (*a*) man's works, (ver. 4;) (*b*) objects in nature, (ver. 5, 6, 7;) (*c*) persons of distinction, (ver. 8, 9;) (*d*) things in the firmament above, (ver. 10.)

> "*Thou art beautiful as Tirzah,*
> *Comely as Jerusalem,*
> *Terrible as a bannered host.*"

Applying this to the Church of Christ, we might find there the threefold beauty of Justification, Sanctification, Glory. *Tirzah* stood on a height not far from Gerizim and Sychem, in

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a district at this day still yielding wheat and oil of the best kind. But it was unrenowned till chosen as a summer residence of the king, and decorated as became a royal retreat. Its name means "Favour," or, "Well-pleasedness." In these respects, it was fitted to form an emblem of the Church made beautiful, and finding favour in the king's sight. On the other hand, *Jerusalem* is "comely," (נָוָה,) a city where fitness, order, and propriety characterise the buildings, so that elsewhere it is celebrated as "compact together;" thus suggesting the beauty of holiness, the will, desires, affections, faculties, all ordered well. And then follows the beauty of majesty and glory. At present, the Church is "terrible" to the world only in some respects, and on some occasions, as Acts ii. 43, and v. 14, 13; or because, like the Roman people, (says Trappe,) "*Prœlio* vincitur, *bello* nunquam." But the display of her majestic glory is mainly reserved for the day of the Lord's appearing, when nations and the hosts of hell shall bend before her and own that the Lord has loved her.

The Bridegroom muses on her countenance upturned toward Him. "Turn away thine eyes; I cannot stand that look." He sees there irresistible beauty. And the tresses of her hair are imaged forth by the well-known emblem of such comeliness, the glossy soft hair of a flock of Gilead goats, a flock coming up from the washing in the pleasant sunbeams, each goat with its happy twins, one on either side. Under these tresses, the temples of her cheek bear the flush of health; they have the pomegranate-hue, the very antipodes of the sallow, pale hue of sickness, (ver. 7.)

Exulting in His Bride, He challenges all, anywhere esteemed and famed, to confront such loveliness as hers.

"*Yonder are sixty queens.*"

A band of royalty and beauty, surely! Probably "*sixty*" is a number selected, as in chap. iii. 7, for a band, or company, in allusion to the sixty pillars of the Tabernacle. Well, form a band from every nation of such rare specimens of all that is fair and royal. And then add not only another "threescore" of concubines, but another score to that, "fourscore;" and "virgins numberless." Do this, and compare them one by one to my Betrothed.

"*My dove, my undefiled is one;*
(She stands alone, beyond them all unapproached.)
She is her mother's one;
The pure one of her that bore her," (ver 9.)

All who see her confess her super-eminent excellence; "the

daughters," or virgins, exclaim, "Blessed may she be!" Yea, the queens as well as concubines, in a sort of ecstasy, have celebrated her praise. And thus they sang in their choir:—

> "*Who is this that looketh forth as the morning,*
> *Fair as the moon,*
> *Clear as the sun,*
> *Terrible as a bannered host?*"

They sang of her under all the images of glowing admiration. She is half-hid under her cloudy veil; yet, even thus, she is like the morning; the morning, with its ten thousand diamonds, hung forth on every leaf; the morning with all its freshness; the morning ever developing another and another scene, till the full day is reached. And when the *moon's* "*fairness*" (יָפָה) is used as an emblem, may we not refer to Psalm xlv. 2, and say, "Here is the Church's *borrowed beauty*, borrowed as is the moon's, borrowed from the Righteous One who is fairer than the children of men." With this fairness she shines all through this world's night, though few eyes may see her. At the same time, she is "*clear as the sun*," or, "*pure*," (בָּרָה as ver. 9;) to remind us of there being in the Church something more than even her glorious righteousness; for by union to her Head she has got deep-seated holiness for her right and possession; and shall shine forth as "the sun," in the kingdom of God, on the day when her "terror" shall fall on every foe, as did the fear of Joshua and Israel on the nations of Canaan.

O world, come and hear how Christ delights in His own, and what He has made them. He can make any sinner to become thus gloriously beautiful by union to Himself. Is not this nobility? Is it not exaltation? Who can tell what an expansion of all our faculties, what a gratifying of our intellectual longings, what a filling of our every desire, is included in these images and figures which speak of what we shall be. At the best, a saved soul as yet is only "looking forth as the morning;" but the development is to come.

THE THIRTEENTH PARABOLIC SCENE.—*The Bridegroom surprises the Bride by an unexpected meeting, at which the readiness for the marriage is the theme of converse.*—(Chap. vi. 11–13, vii. and viii. 1–4.)

Many writers make a mistake here as to who is the speaker, supposing it to be the Bride. But not so; it is the Bridegroom, and His words allude to her words, (ver. 2.) We may suppose that she has wandered out, with her attendants, into the garden, and He too has gone thither.

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"*I went down to the garden of nuts,* (some render, "pruning.")
To look on the verdure of the valley;
To see whether the vine flourished,
Whether the pomegranate was budding."

Suddenly, as he saunters among the vines and pomegranates, His eye is arrested by her form, and quickly, hastily advances towards where He thought He had spied her and her attendants.

"*Ere ever I was aware,*
My (fluttering) *soul bore me along, with the speed of princely chariots.*"

It is literally, "Set me in the attitude of chariots belonging to my people, the princely portion of them." The unexpected delight of meeting the Bride so exhilarated Him that He dashed along through the trees and vines, as if He had been some Egyptian chariot, (1 Kings x. 29,) in which some prince of Israel was darting along the highway.

Startled, and for the moment alarmed, the Bride and her company prepare to flee; but He cries:—

"*Return, return, O Shulamite;*
Return, return!"

That name, "*Shulamite,*" (like the Lord's "*Mary*" in John xxi. 16,) is enough; for it is His "new name" for His Bride, signifying, "*woman of peace,*" and yet more, it intimates that she is the other half of "*Solomon,*" the "*man of peace.*" Well, this is the inviting, reassuring call; "*Turn back, turn back, O Shulamite; all we wish is to gaze upon thee!*" And forthwith the startled company pause, turn, and confront their friendly pursuers. Brought face to face, the attendant virgins ask at the Bridegroom and His suite, "What will ye see to-day in the Bride?"

"*What will ye see in the Shulamite?*"

And they reply to their own half-sportive question; "Ye will see what you did see before, for the marriage-day is now very near." You will see in her and her company,

"*The choral dance of two hosts.*"—(כמחלת)

This company of ours advances to meet yours, as when two hosts make corresponding movements in their dances. You will see herself and her virgins all ready to go forth on the marriage procession, herself and her virgins like Miriam and the women of Israel at the Red Sea, (Exod. xv. 20—בִּמְחֹלֹת;) herself and her virgins like Jephthah's daughter and attendants going forth in triumph with timbrels and *choral dances,* (בִמְחֹלוֹת—Judges xi. 34;) herself and her virgins like the

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young women of *Shiloh* (the *peace*-city) going forth in the vineyards, (בַּמְּחֹלוֹת) with choral dances! And having said this much, they forthwith burst into rapturous commendation of her on whom they wait, drawing the Bridegroom's attention to every ornament worn by His Bride, thus skilfully pleasing Him while they seem to please themselves.

But let us pause here a moment. Is there not much of Christ in what we have already seen? much that is like His ways? much to remind us of them? Certainly we have here Christ's Church, for if He is *Solomon*, who has true peace to give, the Church is the *Shulamite* to whom He gives it, saying, "Peace I leave with you, *my peace* I give unto you." And then it is every way characteristic of Christ to go forth to His own in intense desire. "With desire have I desired to eat this passover." He cannot help (so to speak) longing over them. He cannot keep off His thoughts from them. He is ever inviting them to come and commune, and He finds them, even now, prepared for the marriage-day. "The Bride hath made herself ready;" for "to her is granted to be arrayed in fine linen, clean and white, the righteousness of saints." He finds His Church "looking for Him," (Heb. ix. 28;) "looking for that blessed hope, and the appearing of the glory of the great God and our Saviour Jesus Christ," (Tit. ii. 13;) "looking for and hastening unto the coming of the day of God," (2 Pet. iii. 13.) It is not (as some have mistakingly thought they found here) the *conflict* of two armies that He finds in His Church as her distinguishing characteristic; it is, on the contrary, the attitude of expectant triumph, and the beginning of bridal joy. This is the true description of the Church, in readiness for His coming.

But now listen to the praises of the Bride, spoken by the attendant virgins, (chap. vii. 1–5,) till their glowing commendation is broken in upon by the Bridegroom's rapturous words (ver. 6–10.) They describe her very much as "the Bride, the Lamb's wife," is described in Rev. xxi. 9; not in her person properly, but in the attire that shows her person, as in the Apocalypse we are shown the city and its riches and glory, where the Lamb's wife has her abode.

"*How beautiful are thy sandalled feet, prince's daughter!*
How beautiful *the cincture of thy loins!*
Like jewels, the work of the workman's skill.
How beautiful *thy waist-clasp!*
Like a round goblet, that wanteth not the mixed wine.
How beautiful *thy body vesture!*
Like a heap of wheat, set about with lilies."

Thy breasts, with their adorning, suggest symmetry, such as pleases every eye, in "two twin young roes." Thy neck seems

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to the beholder "a *tower of ivory.*" Thy two eyes may be compared to "*the pools in Heshbon, at the Bath-rabbim gate,*" where the sun's beams sparkle, and on passers by fling out their flashes of glorious light. Thy nose conveys the idea of stateliness, like "*the tower built on lofty Lebanon, to watch the kingdom of Damascus.*" And, altogether, "*thy head, with its rich attire, is like Carmel*"—Mount Carmel, on whose level tops gardens and vineyards luxuriate; "*and the tresses of thy head are like the purple-shell*"—the spiral shell from which the purple dye was got for the robes of kings. This last comparison seems to bring the speakers within sight of Him for whose sake they were pouring out these praises; and so they sum up all by this crowning encomium,

"*The king is bound a captive by the ringlets!*"

Thy locks have made a prisoner of the king: he cannot leave thy presence;—perhaps borrowing the idea from the king's own words, in chap. iv. 9. And no sooner have they uttered this highest praise, than the king, cordially approving their song, exclaims,

"*How fair and how pleasant art thou,*
O love, in thy delightsome attire! (ver. 7.)
Thy stately form is like a palm-tree,
And thy breasts are like clusters of grapes."

And then, in the confidence of love, and with the marriage-day in view, He says He will not hide from the Bride that she is ever in His thoughts. "*I said*"—that is, "I have been ever and again saying to myself, The day is near now when I shall gain my chief desire unhindered, leaning on thy bosom, and kissing thee with the kisses of my love," (chap. i. 1.)

"*I shall go up to the palm-tree,*
I shall take hold of its boughs.
Thy breasts shall be as vine-clusters,
The fragrant breath of thy nose like citron-apples."

At this point, the Bride responds, as we see in the Hebrew, by the masculine being used, in ver. 9, 10, (דּוֹדִי.) It is she who now speaks, affectionately interrupting Him, when He is still speaking of her breath being to Him so fragrant. He is saying—

"*And thy palate!*"

She breaks in, and, continuing the sentence for Him, says—It shall be

"*like the best wine,*
Going to my Beloved, straight on,
Causing the sleeper's lips to speak."

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She, on her part, shall be as much satisfied as He: she will be to Him all He desires—breath, palate, all shall be as He says; or rather, as she carries it out, "like wine, the very best wine, that finds its way straight to the Beloved"—wine of such quality that it could make sleepers talk in their sleep; or, perhaps, causing such as I to break silence, when I was in a dream of delight.

Can it be true that the *Church* is thus beautiful in Christ's esteem? It is so; for, in prospect of the day of the marriage, it is written, that He purposed all along to "sanctify and cleanse her, that He might present her to Himself a glorious church, not having spot, nor wrinkle, nor any such thing; but that it should be holy and without blemish," (Eph. v. 27.) What a change! Where now is the poor prodigal? Where now is Ezekiel's child, cast on the open field in its blood? He lifts the poor from the dust, and the beggar from the dunghill. But even more marvellous still is this profusion of affection—this intense desire toward His Church—this longing of His heart toward His redeemed! How strange it is! And that longing for the arrival of the marriage-day, when He will go up to the palm-tree, and take hold of the clusters of His vine, and shall find a delight in them beyond what words can express. How very strange! Yet it is so; for it is written in the soberest language, that all which He at present is doing for us, is only a mere sample, or earnest, of what is coming. The Father has united us to Christ, quickened us together with Him, raised us together, and made us, even now, sit together with Him in heavenly places—all, all in order to a yet more marvellous future—to wit, "that in the ages to come, He may show the riches of His grace in His kindness toward us through Jesus Christ," (Eph. ii. 7.) Well may it draw forth our whole soul toward Him, every hour, every moment.

> "*I am my Beloved's!*
> *His desire is toward me!*" (as Eve, Gen. iii. 16.)

And now the Bride, having broken silence, continues to tell her desire for that day on which His heart is set—the day when they together shall go forth to the field, lodge in the villages, rise early to the vineyards, and where, (says she,) amid the luxuriant beauties of our sequestered retreat, I shall embrace Thee as mine, and Thou shalt embrace me as Thine. And everything is advancing toward that hour. "*The mandrakes give forth their smell*"—a plant called דּוּדָאִים, which, in sound, resembles דּוֹדַי, "my loves," and seems suggested by that other, and which probably was used at marriage times. Other preparations are

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going on for that day; for "at the doors of my mother's mansion,

> "*All precious things, new and old,*
> *I have stored up for thee, O my Beloved;*"

expressing a state of mind, the parallel to which, in the Church of Christ, may be found in His people's works of faith, labours of love, patience of hope, in the prospect of that day—in their "all holy conversation and godliness"—in their "purifying themselves, as He is pure"—in their prayers, which fill the golden vials—in their services for the Lord, and efforts to manifest His glory. And even, as in this song, the Bride, with her eye on these mandrakes, and these stores accumulated for Him whom she so loveth, is constrained to give vent to her feelings of desire for that day's arrival, (chap. viii. 1, 2,) "Oh that the day were come when Thou shalt be as my brother, when there shall be nothing to hinder our closest intimacy—the day when I shall receive thee into my mother's house, all freely, and thou shalt teach me, while I give thee the best wine of the juice of my pomegranate!" So, also, do the saints weary for the day of Christ, and their access to Him then, face to face, eye to eye. And if she says in this song, in anticipatory delight, "His *left under my head!*"—only think of that!—"*and His right hand embracing me!*" not less do the saints often say, in language without a figure, "He shall himself be with us, our God," (Rev. xxi. 3;) "We shall be ever with the Lord: we shall know as we are known!" Nor is the Lord displeased at these yearnings of our heart for that time; for here the Bride is represented as falling into a slumber of delight when thus indulging in her anticipations of coming rapture, while the Bridegroom bends over her in His love, charging those around not to *wake her till she please;* "I charge you not to awake, (הָאַהֲבָה,) (love,) till she please." And thus ends this scene. The next brings in the long-looked-for day.

THE FOURTEENTH PARABOLIC SCENE.—*The marriage procession moving on, the Bridegroom rides near the Bride, and they converse freely with each other, and with the spectators.* —(Chap. viii. 5-14.)

The long-expected day is now come; at least, it is the morning of it, and the Bride is seen coming into Jerusalem, on her way to the palace, accompanied by the Bridegroom. As the procession moves along, some of the spectators are heard saying, (as Matt. xxi. 10):—

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"Who is this that cometh up from the wilderness
Leaning on her Beloved?"

O my soul, is this thy state? Are thy affections resting on Him? on Him wholly? on Him always? on Him alone? As John leant on Christ's bosom, so let my soul ever be found leaning on my Saviour and Lord.

This remark of the spectators is only thrown in by the way, to let us know what is going on in the crowd that throng the streets; the interest taken by angels and all the universe in that day. But let us hear the parties themselves. The Bridegroom, on this happy day, is recalling to her thoughts the day of their first espousals, when she (like Achsah before Caleb, or Abigail before David) fell astounded at his feet, and addressed Him as her Lord; when He "raised her up," and in the joy of His heart (Rev. i. 17, or Acts x. 26) told her why He had come to visit her, and declared His love. It was under that citron-apple-tree. (You remember, do you not?)

"There thy mother pledged thee to me, (חִבְּלָה)
There she pledged who bare thee." *

It shall be even thus that, riding in triumph with Him into the New Jerusalem as His Bride, the saints shall have their thoughts turned back to the day when first they became His. Abraham shall think of the spot where he met the "God of glory;" Manasseh, the thicket and the dungeon; Zaccheus, the sycamore-tree; Lydia, the river-side; Dionysius, the day on Mars' hill; Augustine, the garden where he heard the call; Luther, the place in which he realised, for the first time, the gate of heaven opened to faith—every saint shall remember the apple-tree, and the day of espousals. Oh how shall the dying thief think of his apple-tree on that day? The three thousand saved at Pentecost, how they shall go back to the Temple-courts, where Jesus saw them bowed down before Him, and how He raised them up! Paul shall think of the Damascus road and the street Straight, where he was raised up after three days of lying in the dust; and the woman-sinner shall think of that feast-room, where turning aside from all the guests to her, the Lord raised her up and espoused her by the word of forgiveness. Yes, it will be a day of wondrous retrospect to enhance the joy that has come at last.

The Bride, in her turn, expresses her one desire, all desires in one:—

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* This rendering requires us to read (ךָ) as if written (ךְ:) in the feminine. But this is all the change.

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"*Set me as a seal upon thine heart;* (like one of the stones of the High Priest's breastplate;)
As a seal upon thine arm; (like the onyx-stones on the High Priest's shoulder.)"

It is not too much to ask; for I know now, far better than before, of a love that has singular properties (she says this, looking in His face)—"*It is strong as death,*" it will love unto death, it will go unto death for its object, and, like death, will not be baffled where it lays hold. It is, at the same time, love which can be called "*jealousy,*" for it cannot bear any rival to its affections, and on that point is "*cruel as the grave,*" unbending, yielding to no cry or entreaty; deaf as the tomb. Surely this is Christ's love, and no other. Ay, His is "*jealous* love;" it will cast out rivals, it will destroy idols, and no crying will cause Him to spare a sin, a lust, an evil eye, a right hand that offends, an object that usurps the place of God:

"*Its coals are coals of fire,*
Coals that have a Jehovah-flame," (ver. 6.)

Intense fervour is that love of His, and peculiar fervour, reminding one of the ever-burning flame on the altar, kindled from the pillar-cloud, in the days of Moses, and from the higher heaven, by His glory, in Solomon's days. It is intense love, and cannot abate; "*many waters cannot quench it;*" nothing ever abated Christ's love toward us, not even our ungrateful coldness and our unbelief; He loved His eleven when they fled, as much as when they hung on His lips at the table in the upper room. It was love that *despised everything in comparison of its object:*—

"*If a man should give all the substance of his house,*
Because of love it would be contemned with contempt."

Such is His love to us; what is ours to Him? Does "the *substance of the house*" never steal away our love? Could we have stood Satan's offer of "all the glory of the world," if only we would admit into our heart another, a rival? Yet such was His love to us, that the proposal to forego our salvation drew forth that terrific flash of indignation, "Get thee behind me, Satan!"

The Bride, founding on her knowledge of His love, (as if imitating Achsah, in Judges i. 14, 15,) prefers a petition on her marriage-day. This is in ver. 8-10, where she speaks in her own name and that of her attendants. It is to this effect:—

"*We have a little sister, who is still a mere infant;*
Could anything be done for her, on this day, which is a day for requests?" (ver. 8.)

The Bridegroom replies:—

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"*If she be a wall, we* (I and my attendants) *will build upon her*
A palace of silver!
If she be a door, we will cover her
With boards of cedar."

Taking His figure from architectural feats in Solomon's reign, we may suppose he says; "A wall may be easily turned into a mansion; the bare wall, to begin with, may end in a palace of silver. The unfinished door, or gateway, may be carried on to a splendid portal. Your little sister may one day find her place among the great and noble." He has no sooner hinted this, than the Bride, remembering her own former state, exclaims, "Ah! that was what was done for me."

"*I was a wall,*" (Gal. iv. 12, "I *was* as ye *are.*")

A bare wall, an unsightly structure, and nothing more; I was unmarriageable, too.

"*And next my breasts grew as towers,* (Ezek. xvi. 7;)
Then I became in His eyes
Like her (Ruth) *who found peace,* in the house of a husband," (Ruth iii. 1.)

The expression is peculiar; for it is (שָׁלוֹם) "peace," and is the very expression found in Ruth iii. 1; so that she seems to say, that like Ruth, whom Boaz lifted up to a high position in Israel, so it is with herself; Solomon has done in her case what was done in the case of his ancestress. And all this may yet be done to the "*little sister.*" And if we now inquire, Who is this "*little sister?*" perhaps we are not wrong in saying that it is the *world at large,* as it shall appear to the Bride, the Church, on the marriage-day. The heathen and the Jews, who shall see the Bride, the Church, when she is on the throne with Christ, shall be remembered on that day. They are of the same blood as the Bride, of the same race and family, our bone and our flesh, though left behind; they are "Our little sister." What if *the wall,* unfinished, yet once begun, be the Gentile portion, and *the door,* unfinished also, yet once promising much, be the Jewish? At any rate, on that day when His adversaries are destroyed, (Antichrist and all who have rejected the offered gospel,) the Church's Bridegroom will "speak peace to the heathen"—(Zech. ix. 10, 11)—and will pour out His Spirit on all Israel. This shall be the time of the millennial blessedness of earth, under the eye of the Bridegroom and His Bride.

Meanwhile, the Bride goes on to tell her attendants what she has become since she found favour in His eyes. She tells them, that "*Solomon has a vineyard at Baal-hamon,*" renowned for its produce, its very name signifying "Possessor of abundance."

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But in the generous love of His heart, He has bestowed on her a vineyard still better than that which was so singularly productive. That vineyard at Baal-hamon was so fruitful, that every vine in it enables the keepers to pay an ample revenue, viz., a thousand silverlings—(See Isa. vii. 23, where that is spoken of as the price of a *whole vineyard,* not as here of *each separate vine.*) But He has told me of a vineyard still better, which He has destined for me.

> "*There is a vineyard set apart for me,* (כַּרְמִי שֶׁלִּי)
> *It is yonder, full before me,*" (לְפָנָי)

What shall I say of it, but that it is a gift worthy of the Giver, and of which He need not be ashamed. (See Heb. xi. 16, the city given to His own.) It is so productive, that its every vine shall yield a thousand, with two hundred for the keepers, (a double tithe.)

> "*To thee, O Solomon, the thousand* (הָאֶלֶף) *shall belong,*
> *And two hundred to the watchers of its fruit.*"

May we say, that the angel's portion of glory was a Baal-hamon portion, and which they failed not to lay at the feet of their Lord. The Church's portion is as rich as theirs, and the Church, too, lays it at the feet of her Lord. But then, over and above this result, the Church's portion is so ample that it enriches the angels who were "sent forth to minister for the heirs of salvation." It has its fifth for them, as well as its full revenue for their Lord.

But we are now at the last words; ere the scene closes, the excitement is deepening as they draw near the palace.

The Bridegroom, (ver. 10,) addresses the Bride by the name, "*O dweller in the gardens,*" no longer a wanderer in the wilderness, no longer a mere visitor to Solomon's palace and grounds, (as chap. iv. 12, 15, and vi. 11.) He calls from out of His palanquin to her,—*q. d.*, Address me another word; what is that thou art saying to those attendants? In all this, we may see Christ and His Church sketched to the life, especially as the day approaches. For He calls us by names equivalent to "*dweller in the garden.*" We are named, "holy brethren, partakers of the heavenly calling," (Heb. iii. 1,) and addressed as "citizens of heaven," (Phil. iii. 20;) in short, as being already heirs of *Paradise,* the true Garden of God. Let us then hear Him calling on us not to spend too much time in fellowship even with saints; let us have more direct communion with Himself.

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"The companions are listening (מַקְשִׁיבִים) *to thy voice.*
Cause me to hear it!"

The Bride's reply is soon given; she lifts her voice and cries,

"Flee away, (בְּרַח,) *my Beloved!*
And be as a roe, or a young hart,
Upon the mountains of spices."

Be like the hart fleeing swiftly over the hills, invigorated by the spices that breathe their fragrance as they are trodden under foot. Thus quickly come Thou, Lord Jesus: "flee away!" get quickly into the palace and let all be finished.

Fellow sinner, is it not solemn, awfully solemn, for thee to know that the Church is daily crying on her Lord to make haste and come? That day will terminate thy hope. You may "come" to Him who is "coming" to His own. You may "flee" with the speed of the roe to Him who is urged by His own to delay no longer, but to "flee" on wings of love to them. There is no time for delay, and no occasion. No time, for "the Bride hath made herself ready," so that He may appear at any hour; no occasion, for "all things are ready" for your immediate reception. Many will see the Lamb and the Bride afar off; many, very many, will see them entering into the Marriage Supper, while they themselves are cast out. What bitterness to thee shouldst thou hear one of their songs that day!

"Sorrow and sighing are no more,
The weeping hours are past:
To-night the waiting will be done,
To-night the wedding robe put on,
The glory and the joy begun,
The Crown has come at last!"

ART. II.—THE WORLD CONTROLLED BY MIRACLE.*

THE true idea of a miracle is that it is an event which cannot be explained by any natural cause; that is, which lies beyond the range of any cause but the direct and immediate agency of God. There must be something in the event, constituting its true nature as distinguished from other events, which no natural cause will produce, or which no natural cause will cover or measure. So far as an event is produced by even the divine

* **From the *Presbyterian*, (American.)**

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agency exerted in accordance with, or by means of secondary causes, it is *not* a miracle; so far as this agency is *not* exerted in accordance with such causes, or by means of them, it is a miracle. A head of grain produced in a harvest field under the ordinary process of the cultivation of grain, is not a miracle; such a head of grain, if such should be the case, produced by the divine agency where there was no previous germ—no seed-corn deposited in the ground—no process of development by the heat of the sun, and the support derived from the earth and the gases in the atmosphere, would be a miracle. A rose produced in the common mode of cultivating roses, however essential may be the divine agency to develope it, is not a miracle; such a rose produced by the direct power of God, and laid on the calm breast of a sleeping babe, would be a miracle.

There are, therefore, two classes of agencies in the world. There are (*a*) those in which secondary causes will cover the whole of the results; in which there is nothing *in* the result into which the previous cause does not enter, and which it will not explain; in which there is no new substance brought into existence, and in which no new powers are originated; in which the causes, if known, will measure and comprehend all the effects. Thus in a tree, if all the causes of its growth can be ascertained, there is nothing in the form, the size, the shape, and the properties of the tree, which the "life," or vital principle of that particular tree is not fitted to produce; there is nothing in the materials which compose it—the woody fibres, the bark, the leaf, the flower, the fruit, which the various substances of carbon, carbonic acid, nitrogen, oxygen, hydrogen, and the properties of light, properly combined, are not fitted to produce. In the structure of man or other animals; in the highest works of human skill and art, there is nothing, whatever may be the divine agency employed in accordance with the vital or mechanical process of securing such results, which the existing cause will not cover and measure. The proper business of man is to study these laws, and to make them the basis of his ordinary plans of conduct. In them he finds sufficient to stimulate him; sufficient to constitute a basis of hope in reference to the manner in which the divine agency may be expected to interpose in helping him to accomplish the purposes of ordinary life. (*b*) The other class of agencies pertains to events in which there is that which *cannot* be traced to any secondary cause; in which what occurs is *not* covered or measured by anything existing in the antecedent; in which there is the bringing in of a higher power than any which occurs in the regular operations of nature; in which the *materials* found

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in the new existence are not old and previously existing materials newly combined; in which the amount of vital force engendered is not measured by any previously existing force; in which there is an *accession* to the world—a *gain* perhaps of a permanent character—an order of things which is not the result of *development* of that which previously existed—a new *series* commenced, which no former series of existences could explain; in which the affairs of the world start off in a new career, by some new manifestation of divine power, putting the affairs of earth *permanently on a higher level;* originating a new series of operations to be continued under what *would* thus become ordinary laws, until even this might be superseded by some new interposition, raising created affairs to another higher level—the affairs of earth being thus not a gradual ascent, as of an inclined plane, to a higher level, yet on the same line, but a succession of *liftings* or *terraces,* designed to secure the proper recognition of the divine agency. The latter would be *miracle.* Such changes, such *elevatings,* men ascribe to chance; the question is, whether they should not rather be traced to God.

It is the design of this article to show that the great events of earth—the things which contribute most to mark its progress, to determine its character, to secure its control, to govern human affairs, are events of this nature; that is, events which are not covered and measured by any previous causes in nature.

What is necessary to be secured on the minds of men in regard to the works of God is, *first,* that there shall be sufficient stability and regularity in the laws in which He ordinarily works, to be an encouragement to our own efforts; and, *secondly,* that there shall be so much in reserve, or that there shall be such evidence of direct divine interposition in the affairs of the created universe, as to secure the proper recognition of His agency. The first of these objects is accomplished by the general regularity of what are called "the laws of nature." So regular *are* these laws, that all is secured that is necessary to be secured in regard to effort and to hope. The laws which operate in the vegetable world; the laws which control the circulation of the blood, and the conversion of food into a healthful support of the frame; the laws which govern the tides of the ocean, the movements of the heavenly bodies, the return of the seasons, the succession of day and night, the productions of the field, and the navigation of the seas, are so uniform that men act on them with entire confidence. The chemist enters his laboratory with the moral certainty that

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what was the result of his experiments yesterday will be the same to-day; the farmer sows his seed with the confident assurance that the process of agriculture which was successful last year will be this year also; the merchant prosecutes his business with the feeling that what he found to be successful in the laws of trade, when he was a clerk in the house of his employer, will be found to be so when he acts for himself on the great theatre of the world. This object *is* secured in the stimulus everywhere felt in the efforts which men make in the various callings of life. The second of these objects, the proper recognition of the Divine agency, is to be secured, either by impressing the minds of men with the conviction that *in* these secondary causes, or in the "laws of nature," all success depends on the agency of God; or by so many interpositions of God apart from those laws, as to impress the minds of men with the conviction that God is in His own world, and that He intends that men shall recognise His agency. Both these things combined, are, in fact, the means which God employs to secure this result. It is only with one of these methods, however, the fact of His extraordinary interpositions, that we are now concerned.

The experience of the world has shown that there is almost nothing which men are more prone to forget, or more unwilling to recognise, than that God is present in the operation of "natural causes," or in the "law of nature," and the tendency everywhere has been to ascribe such efficiency to these laws themselves as to cover the whole result, thus making the universe a vast self-working, and self-adjusting machine—a structure which, if it *had* at first a Creator, was a vast piece of clock-work, curiously adjusted, and wound up by the hand of the Creator, and then suffered to run alone. It is not enough to counteract this that the agency of God *seems* to be around us in the returning spring; in the resurrection to life of seeds and plants apparently buried in death during the winter; in the countless millions of opening buds and flowers, and in the very regularity of the laws of nature. Man endeavours to account for these things on the supposition that they are the mere working of the vast machine, and God himself is forgotten. This disposition to exclude God from the universe in the working of the laws of nature is, indeed, more apparent among men of science than in common minds, but it is a tendency which is everywhere apparent,—for unhappily, just in proportion as men can explain, or think they can explain, the works of nature around them by the regular operation of *laws*, just in that proportion is there a tendency among them to

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exclude the idea of a God. In multitudes of minds the effect of exact knowledge of the operations of nature is not to bring God into His own world in the apprehensions of men, but to exclude Him from it; not to impress the mind with the feeling that these amazing arrangements, so complicated and so accurate, demonstrate that there is a God, but to leave on the mind the cold and cheerless impression that the universe *is* a vast and self-adjusting machine without a God.

Beyond these ordinary and regular laws, therefore,—though if men would look at those laws aright there is enough in them to convince them of the creative agency of God,—there are such interpositions of a higher kind as to secure results which God himself contemplates by His own direct agency. The great changes which occur on earth; the new dispensations of things which take place; the successive aspects in the world's history; the things which are most marked and decisive on the destiny of the dwellers on the globe, are not the result of the regular laws of "*nature;*" they are the result of direct Divine interference. They are results not covered or measured by any previously existing causes in nature. They come under the definition given above of a miracle; an event which cannot be accounted for by any natural cause, or by any mere law of nature, and, in this sense, the world is controlled by miracles,—that is, events of this nature are the things which mark the progress of the world, and secure the great changes which occur on the globe.

To a few of those things it may be proper to allude:—

(1.) The great things which have constituted much of the history of the earth have been successive *creations;* that is, the bringing of new orders of beings upon the earth to succeed those that have passed away. The tendency of the discoveries made in science, particularly in the science of geology, is to show that miracles, so far from being impossible, as Mr Hume maintained, and so far from being rare and infrequent occurrences, have been common on the earth, or that God has often interposed by direct power, and apart from, and independent of, secondary causes, in producing the great changes which have occurred on our globe. Thus, the records of geology disclose the fact that, in the countless series of ages of the earth's history, there have been successions of animated beings and of vegetable formations fitted to the existing condition of the earth in the various changes which have occurred in the globe itself, and that these have passed away, to be succeeded by new forms of animated life, and of vegetable creations. The fossil remains of geology alone show now what these were. There

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are no living remains of them on the globe; there are no specimens which have survived. They are known only as they are found imbedded in rocks; as their bones are exhumed from the earth in fragments, and as the forms of the animals are reconstructed, as Cuvier did, by the possession of a single bone; as they are retained in the strata of clay, hardened into stone, where they were imbedded; or as their footprints were made on what has become the "old red sandstone" formations, to be discovered by the geologist in times far removed from the age in which the now extinct animals once lived. These are successive *creations*. Ages—long cycles of years may have intervened, as the geologist informs us, between the time when one order of beings thus appeared and disappeared, and another rose upon the earth. At last man appeared—a new creation himself, and in the midst of new creations of animals and vegetables, adapted to the existing state of the earth when he appeared, and on the ruins of a vast series of created beings that had passed away.

Now, one of the facts most clearly demonstrated by the discoveries of geology is, that these *are* successive CREATIONS; that they are *not* "developments;" that each new form of being upon the earth has appeared, not as *derived* from that which preceded, or as the result of the operation of the "laws of nature," but that the new form of being has been brought upon the earth by some power that must be called *creative power;* that is, they are the results of *miracles*. Nothing is better established by geology than this, and the demonstration is complete, that the great changes which have occurred on the earth have been the result of *miracle*, and that miracles, as has been already observed, so far from being incredible and impossible, have been common upon the earth, and have gone into the very essence of its history.

There are but two methods of avoiding the conclusions here referred to of the frequent miraculous interposition of God in the affairs of the world, both of them the suggestion of infidelity, and both of them, it is believed, as far from true science as from revelation; the theory of the author of "The Vestiges of Creation," and the theory of "The Origin of Species by Means of Natural Selection; or, the Preservation of the Favoured Races in the Struggle for Life."* In this latter work—the latest of the efforts to exclude the proper ideas of God and of creation from the world—the theory is maintained that all the diversified breeds of animals on the earth depend upon the occasional occurrence of departures from the ordinary type

* By Charles Darwin, M.A., F.R.S. London, 1859.

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of conformation, of which man takes advantage, and thus secures a new and higher species of animated existence, preserving those that are worth preserving, and abandoning those that are useless; and that, in fact, "there has been a common origin of all organised beings,"—that is, that the oak, and the elephant, and the whale, and man, and the earth-worm, and the gad-fly, have had a common origin; and that only the vast periods of geology are necessary to be conceded to explain the successive struggles and the developments of all the varied forms of existences on earth from some common origin. One or the other of these theories *must* be embraced, or the other conclusion follows, that God has *often* interposed by creative power in the history of the globe, or that the great affairs of the earth have been originated and controlled by miracle.

(2.) There is evidence of such intervention; or, there are the marks of such intervention, in many of the events which occur on earth, and which modify existing things, or introduce a higher order of things. It *may* yet be found, for example, that God has reserved to Himself the power of bringing upon the earth new forms of *disease* that materially modify the course of human affairs and carry out His own higher purposes. There are forms of disease that sweep off hundreds of thousands of the race, that *seem* to depend on no previous secondary causes; that are not developments or varied forms of anything preceding; that wholly—for a time at least—baffle all human skill; that cannot be explained by any thing in climate, or in any natural tendencies to such disease; and that *appear*, at least, to have been specially originated by the power of God, and commissioned to accomplish some purpose which *no* existing form of disease was adapted to accomplish. Such were the small-pox and the Asiatic cholera; and such *appears* even to be the disease called the "potato rot." No man has ever been able to *explain* these diseases, which have produced so material an influence on human affairs; no one has traced them to any secondary causes, or reduced them under any previous known laws in regard to disease; no one now can *better* explain them than by the supposition that they are the result of a direct Divine interposition; and no one can anticipate what new forms of Divine interposition may occur of a similar kind to modify human affairs. There may be laws of matter of which we have no knowledge; or rather there may be, as yet, undeveloped *capabilities* in matter,—or hidden powers and susceptibilities of combination, which God may have reserved *to be* developed when He shall have occasion, or when the affairs of the world demand it,—things held in His own power, and where the calling of their

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hidden powers into permanent action shall, according to the definition which we have given of a miracle, have all the force of miraculous agency; that is, which shall be a direct Divine interposition accomplishing an effect—not *covered*, or *measured* by any previous natural cause. Many of the most important changes of the world have been brought about by interpositions such as those which are here referred to.

(3.) *Perhaps* it may yet be found, when men come to understand all the works and ways of God, that the existence of great and controlling talent among men, and the great inventions in the arts that contribute so much to put the affairs of the world on a more elevated, permanent position, may be traced to the same source. God has power to create a great mind as He has power to create a great mountain, a great ocean, or a great world. The mind of Shakespeare was, in all its powers and developments, as independent of any previous natural cause that could explain and cover all the facts in the case, as was the creation of a new order of beings in the vast geological periods before the creation of man, or as was the original creation of man himself. There was nothing in the intellect of the parents of that wonderful man that would be considered as in any proper sense the *cause* of his powers; and it *may* have been among the *reserved* powers of God—the things not designed to be put forth in accordance with established and known previous law—that He should, by His direct power, bring upon the earth, at important periods, new forms of intellect that should contribute to permanent changes on earth, and place the affairs of men on a higher level. So also it *may be* in regard to the *inventions* that contribute to the permanent progress of the race. God seems to hold them in His own power. The genius which is adapted to suggest and perfect such inventions is His own creation; and the suggestion of such inventions *appear* to come from some foreign source. They occur, too, at just those periods when the world has been prepared for them, and when they *fit in* with the existing state of things, and contribute in the best manner to carry the world forward. The great changes which occur in the world are *not* produced by any known existing laws. While the laws of nature are sufficiently uniform to guide men in the common affairs of life, and to be the basis of calculation and of hope in agriculture, commerce, the arts, religion, and in the affairs of nations, it is still true that the great changes in the affairs of man—the things which *most* constitute *progress*—are *not* the result of these mere natural laws. They are *not* the effect of mere *development*. They are the result of bringing upon the great

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stage of human affairs men of mighty genius—of vast inventive or executive powers—men who at one stroke, or by one suggestion, place the affairs of the world at once on an elevation which it would *not* have reached under the ordinary "laws of nature" in the slow progress of centuries, if it ever did: as the creation of *man* upon the earth—the bringing by creative power of a new race of beings in human form, and endowed with immortality, upon the earth—accomplished in a day what would never have been accomplished by the "*development*" of any of the previous forms of being, and what there was no *tendency* in any existing forms of being to accomplish.

(4.) The same result, and by a power of God not less immediate, is reached by the *conversion* of the human soul. The most important and far-reaching of all the effects produced on the earth have been caused by the *conversion* of sinners. The conversion of Saul of Tarsus was an event that went farther into the permanent changes on earth; that more deeply affected the interests of mankind; that produced more revolutions in human plans; that placed men on a higher level, than all the wars and conquests of Alexander or Cæsar; or than the creation of such a mind as that of Plato. And yet that conversion was, beyond a doubt, the result of Divine power—the act of God. It was a *reserved* power of God to convert such minds when He pleased, and to bring them forth on the great theatre of human affairs as He should choose. It is a great and admitted doctrine of religion that the conversion of a sinner is *always* an act of God, and is, in every instance, to be traced to His power. It is true also, that God holds this power over all human souls; that there is no infidel mind, however gigantic or however intrenched in error, that He cannot convert; or that in this entire work He holds an absolute sovereignty over men. It is true indeed that *in* this work He is pleased to make use of means, or that it is by the instrumentality of truth; but it is at the same time true that it is the power of God that secures the result. In a different form, indeed, the power of God is put forth in the conversion of a sinner as really as it was in the production of the successive races that appeared upon the earth, and that had passed away before man appeared, or as it was in the creation of man himself. The conversion of a sinner is an event not *covered* and *measured* by any existing "natural cause;" it is an event that is caused and measured by the power of God.

(5.) There is another entire department which would call for a more extended illustration than the limits of this article would allow, and which might require a more full acquaintance

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with the facts in the case than men are now possessed of. This department would relate to the instances of the Divine interposition in the affairs of the world in direct deliverances from danger and death; in atmospheric changes, and other changes in nature; in answers to prayer; in bringing into existence new orders of beings to act an important part on earth—for it is not *demonstrated,* though often *assumed,* that the work of *creation* has ceased; in creating new worlds and systems, filling up the vacant spaces in immensity; in that vast and illuminable field which lies *beyond* and *above* all natural laws; *in the reserved and free power of God.* It *may be* that men little understand what they say when they affirm that the world is governed by natural causes or the "laws of nature;" it *may be* that the world—the universe—is actually CONTROLLED BY MIRACLE.

ART. III.—DIFFICULTIES OF POST-MILLENNARIANISM.*

THE false or allegorical method of interpretation, so long prevalent in the Church, has been the source of great mischief to the Word of God. It is also the source of many difficulties over which its advocates seem unable to make a clear path. We shall state a few of these.

1. This theory, by its proffered explanations, makes a large portion of the Scriptures incomprehensible, if not absurd. Take, for example, Isa. lx. 1-11. Here is an animating promise of restoration, prosperity, and distinction made to the Jewish Church and nation, whose privilege will be that of imparting light and truth to the Gentile world. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "The forces of the Gentiles shall come unto thee." "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles." The figures of speech here only serve to give sharpness to the picture of a literal regathering of Israel, and we think nothing else can be made out of it without violence to the simplest rules of interpretation. But post-millennarians deny this, and say the great theme of the

* The following article is from the *Christian Intelligencer* of America.

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prophecy is not the *Jewish* people, but the *Gentile* Church. The quickest way to decide this is by substituting the explanatory term which they insist upon as conveying the true meaning, thus: "Arise, shine; for *thy* light *(O Gentile Church)* is come, and the glory of the Lord is risen upon the Gentile Church." "The *Gentiles* shall come to the light of the *Gentile* Church, and Gentile kings to the brightness of the rising of the Gentile Church." "The forces of the *Gentiles* shall come into the *Gentile* Church." "The gates of the Gentile Church shall be open continually; they shall not be shut day nor night; that men may bring unto the *Gentile Church* the forces of the *Gentiles!!*" We say the contrast here is between the Jewish Church and nation, and the Gentile world, who are to be enlightened by means of the Jews when restored. On the other hand, our brethren say that the contrast is between the Christian Church and the nations of the earth. The Christian Church, excluding the Jews, is *confined* to the Gentiles, and therefore, according to the theory aforesaid, and the belief of our brethren, their interpretation cannot get rid of the absurdity just stated.

Again: the angel's prophetic announcement in Luke i. 32, 33, is made in the simplest language, and without a figure of any kind: "The Lord shall give unto him (Christ) *the throne of his father David.*" This is very easily understood, and must mean exactly what it says; nothing more, nothing less. But we are told that this *throne* means *the hearts of God's people!* Indeed! but there is neither *figure* nor *symbol* in the passage; where is the authority, then, for putting *both* into it? Why, that of *judicious* commentators, to be sure! But does not this explanatory clause, "He shall reign over the house of Jacob for ever," determine the meaning of the throne to be the same kind of sovereignty over the same people that David swayed? "Not at all," say our brethren; "the house of Jacob means the Christian Church!!" "Admirable exegesis!" every heretic may exclaim. According to it, the Unitarian is enabled to say that the rest of Gabriel's speech to Mary must be *spiritualised* in the same way. It simply contains a glowing figure of speech, simply denoting that Jesus should be "sanctified from the womb," and therefore he was simply and solely the son of Joseph! The liberties taken in both cases are the same, only the argument of the Unitarians is much the stronger, on the score of *incongruity* alleged by post-millennarians against Christ's occupancy of the throne of David. It thus turns out that if our brethren are right, Unitarians are right. Let the tree be judged by its fruits.

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2. Post-millennarians cannot produce a single passage of Scripture in defence of their spiritualising system—NOT ONE. This is a great difficulty. We all believe in a literal earthly millennium, in the literal return of Christ to the earth; and when any one asserts that this millennium is only the spread of the gospel principle and the spiritual reign of Christ—that He will not come quickly, but that at least a thousand years must elapse before His coming—the proof rests upon him; and if it be not forthcoming, we have a right to assume that it is the "baseless fabric of a vision." Here our differences begin. Our brethren deny our doctrines, maintaining that Christ will not come till after the millennium, and that this era will simply be one of a remarkable diffusion of the gospel. We require proof for this, but they are not able to give a single passage of Scripture whose context will justify its application—NOT ONE.

3. We believe that Christ will come to reign on the earth, and over the earth, as a literal king during the millennium; and we give proof of this, *direct*, *indirect*, and, according to the revealed arrangements of the future, *circumstantial;* and the attempts made to invalidate our proof have utterly failed. We believe none can succeed. But our brethren assert that the kingship of Christ will be altogether spiritual, while they admit that he was, in His flesh, a *prophet* and a *priest* literally. We think the proof is clear, that He must be king literally as well—according to Acts ii. 30, David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh, he would raise up Christ*, TO SIT ON HIS THRONE." Barnes's comment on this is very poor. Our brethren deny our position, asserting that He will not reign literally at all, during this or any other period, on the earth. We call for an effort to rebut our scriptural argument, but our brethren cannot give a single passage of Scripture to prove their point—NOT ONE. On this point they have been silent. We can account for this on no other ground than their experience of great difficulty to construct an argument that can stand on "all fours." It will not do to account for it on account of *contempt* for the subject, for this we will not believe them to feel, unless they avow it; nor have they attempted to shake the proof of our position. We maintain that the *spiritual* reign of the *Man* Christ Jesus, is a proposition in itself altogether unintelligible, and from the Scriptures altogether indefensible; and therefore no amount of special pleading can make it worthy of respect.

4. We assert that the Scriptures represent Christ as about to "set up" a VISIBLE KINGDOM upon the earth, as well as

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that He will "sit upon the throne of His father David." We have given explicit proof on this point from Scripture, which our brethren will require to set aside. They, however, merely allege that this kingdom will be *spiritual,* and not material; but they do not, and cannot furnish one single text or passage from Scripture to prove their point—NOT ONE. The word *kingdom* in Scripture must mean the same thing that it means in any other book, if inspiration has not given us some peculiar meaning; but no peculiar meaning is given. On the other hand, pains are taken to show that it will be SET UP upon the earth, *in the room* of all other kingdoms, and over the territory and people of all other kingdoms after their outward forms have been destroyed. Therefore we say, and beg pardon for plainness of speech, and entreat that it may not be taken as discourteous—we say that the phrase *spiritual kingdom* expressed, or the idea implied, cannot be found in Scripture. It is altogether a mistake. In *every* sense it is antiscriptural, and in *some* sense unintelligible.

5. We have shown that our *hope* is "*the coming of our Lord Jesus Christ and our gathering together unto Him*" in His kingdom as aforesaid, and not the indefinite things which Christians are taught to entertain in pure abstraction. We have proved that this form of words and others embodying the same idea, are constantly set forth in the Scripture as *expressive* of our hope, and our position has not been overthrown. Our brethren deny it, but they have not been able to disprove it by any passage of Scripture—NOT ONE.

6. We have shown that this "*coming* of the *Son of Man*" must necessarily be, by the usage of the original, *literal,* and never *figurative,* never *spiritual.* We have furnished clear proof of this. Our brethren deny; but they have not quoted a single passage of Scripture to prove that the *personal* presence of Christ can or will be *spiritual*—NOT ONE.

7. We have proved that there will not be a general simultaneous resurrection at the end of the world, as generally held, but that the millennium will intervene between *two* resurrections; the *first* being the "resurrection of the just," and the *second* "the resurrection of the unjust." We have given various proofs on this point from the Scriptures, not one of which has been shown irrelevant. On the other hand, our brethren deny, and strive to invalidate our proof in one passage only (Rev. xx.,) leaving the rest untouched; but they bring forward no Scripture passage proving our view false and theirs true—NOT ONE.

8. We have shown that the practical tendency of our views

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is to the increase of love to Christ as a Saviour *near at hand*, and the cultivation of heavenly-mindedness and other graces essential to our spiritual growth, and to the development of a consistent and influential character. We have shown in part the advantage derivable from them to an evangelical teacher in explaining the Word of God. On these points we have furnished much scriptural proof; and our brethren can offer no passages to disprove our assertions—NOT ONE.

9. We have shown that their method of interpretation is utterly inconsistent with the most approved and obviously right rules for ascertaining the meaning of language, and our brethren are unable to show any fallacy in our argument, or disprove the truth of the accusation we bring against this variable and unreliable method. They have had a long time in which to do it, for we brought these rules early to notice in this discussion, but they have not been proved to be false.

10. We have proved that our views entered into the orthodox faith of the Christian Church from the beginning, and thence prevailed for *three hundred years;* and our brethren have not ventured to dispute our authorities. They are post-millennarian writers, whose honesty was too strong for their prejudice. On this point our proof is overwhelming.

11. The way our brethren have chosen to manage their side of the argument, we claim as evidence of a virtual surrender. They have studiously avoided discussing any one of our main positions, contenting themselves with cavilling at an interpretation here and there, and raising an objection now and then; but this was an unfortunate method. Some, we regret to say, by personal and unprovoked abuse; others, by an occasional shot, without pretending to stand up to the discussion, have disposed of their side as best they could. We claim nothing unfair, we think, when we claim that the manner and method of our good brethren demonstrate that post-millennarianism is incapable of defence.

12. Their objections thought to be most damaging to our views, in many instances recoil upon their own, and give prominence to the difficulties they encounter in their defence. For instance, one writer, too eager to overthrow the millennarian doctrine respecting the speedy coming of Christ, says:—"From the very first period of the Church's history, this dogma has been associated with the most deplorable fanaticism." Others add, "It results in infidelity." It is remarkable that the putters-forth of this objection do not see into what a position they are placed by it. They profess to believe that Jesus Christ will literally come at some time, as well as we, and when He comes

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it will be speedily to the men of that generation then living. The doctrine will then be productive of fanaticism, and perhaps infidelity, because, according to their showing, these evils are inseparable from a belief in Christ's speedy advent. The objection, then, lies not only against His speedy coming, but against His coming at all; for if such be the necessary consequences of the doctrine, certainly it ought never to be preached, and ought never to have been revealed. The objection, therefore, impeaches the wisdom of Christ in making known to man the fact of His coming again in the clouds, and thence drawing an argument for our constant WATCHING. If "from the very first period of the Church's history, this dogma was associated with the most deplorable fanaticism," and if, according to post-millennarian writers—who tell us that the first three centuries constituted the *purest* age of the Church—*Chiliasm* for all that time was the orthodox faith, then beyond question the purest age of the Church was the age of the most deplorable fanaticism? And for this great defection who were responsible but the fanatical apostles? Paul said *the grace of God taught all men* TO LOOK FOR THE GLORIOUS APPEARING of Christ. He therefore converted men not only to Christianity but to fanaticism, according to our brethren, for he says expressly that they *turned to God from idols*, TO WAIT FOR HIS SON FROM HEAVEN! Was not this an unfounded expectation, and has not the lapse of time proved this *waiting* to have been just as fanatical as any of us who are thus ridiculed for "that blessed hope?" And was not John just as far astray as Paul, when, to the assurance of the Redeemer, "Surely I come quickly," he appended the prayer: "Even so, come, Lord Jesus?" Nearly eighteen centuries have passed away, and He has not come yet! Who does not see that "it results in infidelity?" We do not wish to utter an unbecoming word, but we think that many of the objections of our brethren, deemed most formidable, only serve to force their own system between the millstones of *reductio ad absurdum*. It is a system, as we believe, of human invention, Popish in its origin, antiscriptural in its nature, and inimical, in its continuance, to the best interests of the Church.

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Art. IV.—"THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY."—Rev. xix. 10.

It is to be observed that the book of Revelation was not only *inspired*, like every other book of the Bible, but it was, as it were, *dictated* by Christ unto His servant John; for (chap. i. 19) He said, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." And the Lord, in addressing the angels of the seven churches, said, "These things saith He," (as, for instance, to Ephesus,) "that holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks," &c. (see chap. i. 13—ii. 1.) Yet, in the exhortation affixed to each of the seven epistles, the Lord says, "He that hath an ear, let him hear what the Spirit saith unto the churches." From this we perceive that, whilst Christ addressed *each church individually*, the Holy Spirit speaks to *all the churches collectively*. He applies the solemn truths of our Lord to every individual believer, and to all the churches, to the very end of this dispensation. This interchange of the agency of Christ and of the Spirit may teach us that "the testimony of Jesus" is synonymous with "the spirit of prophecy;" so that the sentence might be transposed, and be read thus: "*The spirit of prophecy is the testimony of Jesus.*" As Christ reveals God the Father, and bears testimony to Him; so the Holy Spirit reveals Christ, and bears testimony to Him.

The revelation which the angel of the Lord made to John, in this chapter particularly, was so overwhelming to him, that he fell down to worship him. This, however, the angel did not suffer, saying, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." The great contrast of the *apostate* and antichristian church, and the *true* and holy Church of Christ—the *former* consigned to everlasting torment in the lake of fire, and the *latter* admitted into the closest intimacy and union with her Lord and Saviour—might well fill the mind of the apostolic prophet with feelings of the deepest devotion and astonishment; and we do not wonder that he should have wished to manifest his feelings by prostrating himself before the angelic messenger who made him acquainted with these things. Nor do we wonder that the apostle should have been once more betrayed into the same error, (chap. xxii. 9;) for the events, revealed at the close of this book, are so astounding, that he who can in any degree enter into them, and realise their import, can but wonder and adore. Great and

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glorious things are in store for the Church, the spouse of Christ. Oh, that there were a more simple belief and appreciation of them!

The connexion in which the words occur, on which we purpose to offer a few remarks, is worthy of notice. They stand between the very dissimilar end and final reward of the *false* and the *true* church, and the dreadful and consummate judgment of *the beast, (θηρίον,) the false prophet, and their bands.*

Ours is the time when, more than ever, "the spirit of prophecy, bearing testimony to Jesus," ought to be attended to. The trials of those who will fall into these coming days, will be such, that a clear and comprehensive view of the Spirit's testimony to Jesus, and hence, a sure reliance and unshaken trust in Christ alone, will enable them to remain faithful unto death. Our faith will require a sure ground to rest upon, in order to endure unto the end, in the great tribulation foretold by our Lord; the undoubted coming of which He warns us of, by saying, "Behold, I have told you before." (See Matt. xxiv. 21–25.)

Nothing is more offensive to the devil than the attention to "the Spirit of prophecy, bearing testimony to Jesus," as about to come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe," (2 Thess. i. 8–10.) And well may Satan not like this subject to be brought forward and dwelt upon; because, he well knows that, at Christ's second coming, his reign will be ended, and he, with his legions, will be consigned to the bottomless pit, (Rev. xx. 1–3.) This is the reason why he renders the subject of prophecy so unpopular, and prejudices men, wherever he can, against the prophetic word.

The Spirit that spoke through the prophets of God from the beginning, is, as we saw, identical with the testimony of Jesus. He spoke and bore testimony of Jesus in the prophecies both of the Old and New Testaments. Jesus Christ is the Alpha and Omega of the sacred Scriptures. His wonderful doings in times gone by, and His gracious purposes in time to come, in reference to His Church and people, constitute *the sum and substance* of revealed truth. This fact may be given as a reason why St Paul, among the worldly-wise Corinthians, "determined not to know anything, save Jesus Christ, and Him crucified." And this truth led the prophets of old "to search what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the

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glory that should follow." The same fact, likewise, impels all true servants of Christ to make the Lord Jesus the sum and substance of their ministrations among their people.

The venerable and tried servant of Christ, the late Dr Carey of Serampore, once said from the pulpit, "When you hear a sermon in which Christ is not made *the sum and substance*, then say that it is good for nothing." Certainly, no preaching can do any good, however intellectual and eloquent, but that which the Holy Ghost *approves of* and *applies* to the hearts of the hearers; and He will only approve, and hence apply, "*His own testimony of Jesus*."

Let us now inquire and see—

I. *How far the great object of all prophecy is to testify of Jesus.*

There is no doubt—on careful inquiry we shall find—that however various the prophecies may be, they all meet in our Lord Jesus Christ. He is the *one* object of prophecy, beginning with Gen. iii. 15, and ending with the book of Malachi. All prophecy centres *in* Him, and refers *to* Him. In fact, all the rays of Divine revelation meet in Him as the great centre of truth. Christ not only leads the believer to the truth, but "*He is the truth*." Again, He not only conducts us to the way of God, but "*He is the way*." And He not only manifests to us the life, but "*He is the life*" and light of all believers.

The prophecies, as "the testimony of Jesus," will give us a view, (1.) *of His divine nature and glorious character*.

Isaiah represents Him as "Immanuel"—God with us—as "the mighty God, the everlasting Father, the Prince of Peace." At the same time, he informs us that He should be "a Child born, and a Son given;" and that being born of a pure virgin, He should be "a man," and yet "Jehovah's fellow." In these few words does prophecy represent our Saviour's *nature* as being perfect God and perfect man. And His *character* is described throughout the Scriptures. He was to be "*the Holy One of God*"—"loving righteousness and hating iniquity." He was to be *infinite in wisdom and understanding;* for He was to have "the spirit of wisdom and understanding, of counsel and might, of knowledge, and of the fear of the Lord; and to be of quick understanding in the fear of the Lord." He was to be *meek and lowly*, so as "not to break a bruised reed, nor to quench a smoking flax;" and tenderly *compassionate*, "carrying the lambs in His bosom, and gently leading those that are with young." He was also to exhibit *patience*, such as the world never saw, being like "a lamb led to the slaughter, and as a sheep before her shearers dumb." Again, to "give His back to

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the smiters, and His cheeks to them that plucked off the hair." And withal, "He was to be fairer than ten thousands, and altogether lovely."

(2.) *Of His work and offices.*

The description of these is wonderfully minute, so that an eye-witness could not have represented them more faithfully. He was to be *the Saviour* of His people—the great antitype of all the sacrifices, ordained as types of Him. He was to be *a priest*—a sin-bearing priest—to make "His *own* soul an offering for sin"—to have "*our* iniquities laid upon Him"—to be "wounded for *our* transgressions, and bruised for *our* iniquities"—yea, "to be cut off, but not for Himself,"—and thus to "make reconciliation for iniquity, and to bring in everlasting righteousness." He was also to "make intercession for transgressors;" and, by presenting Himself before the mercy-seat as "the Lord our righteousness," He "makes an end of sin," that "in Him all the seed of Israel might be justified, and should glory." He is indeed the *ever-living* Saviour to give redemption to His people, and to save all who believe in Him.

He was to be likewise "*a prophet*," like unto Moses, who should "give light to the Gentiles, and to guide them that sit in darkness into the way of peace and happiness." He is further declared to be *our king*, "set on God's holy hill of Zion," and to be enthroned at "God's right hand, till all His enemies should be made His footstool;" and, in His sovereign power, to reduce and judge those who oppressed His people, and would not acknowledge Him as their Saviour and King; and then reign, in conjunction with His own, as "King of kings and Lord of lords."

3. *Of His kingdom and glory.*

Heathen nations and their kingdoms were often made the subject of prophecy; but always only in so far as they came in contact with the kingdom of Christ, or with His people. The *rise and fall* of the kingdoms of this world are taken notice of only to show, that while their *increase* is but of short duration, and their *decay certain*, the kingdom of Christ *is ever on the increase*, and *will advance*, till "all the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." Hence we look in vain often for the records of events, which appear great in the eyes of the world, which are passed by in the Bible as not worthy of notice; because they have no connexion with the kingdom of Christ, or with the concerns of His people. The Bible is not a record of nations and kingdoms of this world; neither their history nor their geography; nor yet the astronomy of

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the philosopher, as such, forms the subject of its contents; but, Christ—redemption—His coming universal kingdom, and glory, are the objects of God in His revelation to man. In His sight nothing is of any *real* value, in this present fallen world, when contrasted with the kingdom of Christ, and the happiness of His people. The empires of Babylon, Persia, Greece, Rome, &c., are mentioned in the Scriptures, as flourishing successively, only to show, that neither peace nor happiness can be expected from anything with which fallen man has to do. These ungodly kingdoms *were*, and *are suffered* to flourish for a season, that we may learn by the contrast, to value Christ's righteous and peaceful reign the more. God teaches His people by opposites. Therefore, we are called here *to bear and forbear*, and to "enter through much tribulation into the kingdom of God." Once safely housed there, all that we had to suffer on the way to it, and preparation for it, will be instantly forgotten. And, what will enhance the happiness and glory beyond measure is, that Christ's kingdom will continue for ever and ever. "To Him shall be given dominion, and glory, and a kingdom, that all people, nations, and languages, shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," (Dan. vii. 14.)

What the prophets foretold regarding the destruction of the antichrist and his adherents, as taking place at Christ's second coming, is all spoken with the view of the universal establishment of Christ's kingdom.

It is greatly to be lamented that this subject is so neglected by the many, and misrepresented by some, so that the consoling prospect of Christ's peaceful reign is in a great measure lost to the Church of Christ. The neglect of this important subject is especially mournful in days like ours, when we have such evident signs that a crisis of some kind is approaching. The general aspect of our times clearly indicates that judgments—national judgments—such as Jeremiah foretold, chap. xxv. 22–26, are at hand, which will usher in our Saviour's second coming and reign. Great convulsions of nations, and risings of kingdom against kingdom, and fearful sights, we are told by Christ himself, shall take place, and produce great changes upon the face of the earth. And, He tells us further, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Let us likewise see what some of the Old Testament prophets have said on this subject. For instance, Isa. xxiv. 1–6, 19–23; Joel iii. 1, 2, 11–17; Zech. xiv.; and also Rev. xix. 11–21,

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where we have a graphic description of our blessed Saviour's second coming with His saints to judge the beast, the false prophet, and all their followers.

These predictions were uttered at different times, and by various persons, and under a variety of circumstances; nevertheless they all refer to the same great subject, and unitedly bear "testimony to Jesus," of which,

II. *The Holy Ghost is the author.*

He is emphatically called "the Spirit of prophecy," and testifies of Jesus.

1. He reveals Him to believers, and through them to the world. St Peter gives us the substance of all prophecy, by saying, "The prophets testified beforehand the sufferings of Christ, and the glory that should follow." The same utterance was made by our Lord, when, after His resurrection, He reproved His disciples, saying, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv. 25, 26.) The prophets were passive agents in the hands of the Spirit; for, "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," (2 Pet. i. 21.) This was the reason why they had "to inquire and to search diligently what the Spirit of Christ, which was in them, did signify." They saw through the Spirit things that were afar off, and recorded truths which are yet future. The *present* and the *future* were spread out before them like a landscape. And not unfrequently, the future glory of the Messiah had greater attractions to their minds than the preceding state of His humiliation; hence they described the former more at large, while the latter was but briefly dwelt upon. The glorious kingdom of their Messiah was eclipsing all else which was displayed before their wondering eyes.

The purpose of God, in revealing these things so long before, evidently was, to prepare His people for the reception of the Messiah; and the reason of describing Him so minutely was, that at His appearing there should be no possibility of a doubt respecting the identity of His person. And here we properly ask, Why is the premillennial advent of Christ, or His coming to reign, so fully described, both by the Old and New Testament prophets? Is it not that we might be prepared for this glorious event, and be ever ready to welcome our blessed Lord, when "He will come in flaming fire taking vengeance," &c., and "when He shall come to be glorified in His saints, and admired in all them that believe?"

The Jews nationally lost their day of grace, because they

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were either inattentive to the prophetic word, or misinterpreted it, as so many Christian expositors of Scripture do at the present day. It cannot be sufficiently enforced, that God's ancient people are typical in all that appertains either to their religion or history. If we resemble them in their folly, we must expect their punishment. For "unto them that look for Him (Christ) shall He appear the second time without sin unto salvation."

2. *He applies the truth concerning Christ to the believer's heart.*

Therefore, if we would profit by the study of the Word of God *in general,* and by that of prophecy *in particular,* we must pray for the enlightening grace of the Holy Spirit. He must give us spiritual discernment, before we can rightly understand His Word. And here it must be observed, that we must come to this study, not with a prejudiced mind, nor with preconceived notions, in order to force Scripture to support these notions, but with a humble desire to be taught the truth by the Spirit, with the *sole* view to glorify Him, and to be confirmed in the faith. Studying the Holy Scriptures in this spirit, we shall find difficulties vanish, and dark passages cleared up, in a way to be wondered at.

Before all things, *worldly wisdom, and reasoning about what is contrary to our religious instinct,* or what *appears to us improbable,* must be laid aside, in the study of unfulfilled prophecy. It is not for us to ask, How can *such or such* an event or thing take place? or, How can *this or that* be becoming, or be promoting the glory of our Lord and Saviour? We are simply to submit to what is written, and to "the testimony of Jesus, by the Spirit of prophecy." St Paul was a learned man, and acquainted with the holy Scriptures; but he did not understand them, nor discover Christ's character in them, till "it pleased God to reveal His Son *in* him, and to open his understanding to understand the Scriptures." In this way "the testimony of Jesus" was confirmed from the beginning. And it is in this manner that the Holy Spirit still "testifies of Jesus." It is the Holy Spirit's special office to glorify Christ, and to "show us things to come." Without His divine agency, "Paul might plant, and Apollos water," but it would be to no purpose, if God were to withhold the increase.

From these remarks, we may learn—

(1.) *How we should view the holy Scriptures.*

They are from beginning to end "a testimony of Jesus," borne to Him by "the Spirit of prophecy." The very object of God in giving a revelation of Himself was, to make known

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His gracious purposes of love and mercy, which, in Christ Jesus, He conceived from all eternity, to fallen man. There was no need of a revelation while man lived in union and communion with God his heavenly Father. But after he had become estranged from Him, then this became necessary. It is to be observed, that the Word of God breathes kindness, love, and mercy to man from the beginning: disobedience and sin only are denounced; but to a conscientious regard for God's will and commandments, the richest blessings are promised. Christ, with all *He is*, and *will be*, is offered freely to the sinner. This being the case, we ought to study the Scriptures prayerfully, in order to grow in the knowledge of Christ. And, having obtained a saving knowledge of Him, and through Him are able to call God our reconciled and loving Father, then His glorious appearing and kingdom should form a particular object of our inquiry. A true believer cannot be unconcerned about the second coming of his blessed Lord and Saviour. It forms the very centre of all his expectations; because with that event the present transitory and imperfect state will terminate, and give place to one of perfection and glory, in which "there will be no more death, neither sorrow nor crying, neither shall there be any more pain." In the very best estate, the believer mourns now over his many shortcomings, and bewails an absent Lord. Should he then not have an earnest longing for his blessed Saviour's speedy appearance? Yes, verily. That long wished-for and glorious event will bring about all God's gracious purposes promised to Adam's fallen race. "Not one jot or tittle" of all that God has promised in Christ will ever fail,—all will be fulfilled, and this beyond what the most enlightened and sanguine mind can either hope for or desire.

(2.) *How we should study the holy Scriptures.*

The psalmist says, "The fear of the Lord is the beginning of wisdom; a good understanding have all that do thereafter." If the Holy Ghost be the author of the holy Scriptures, especially of the prophetic portion of them, we must go to Him for guidance and instruction. He alone can "lead us into all truth," and can unfold before our wondering mind difficulties which we may have tried in vain to solve. If we lean to our own understanding, we are sure to err. Likewise, if we are impatient, and reject as impossible what we cannot reconcile to our finite minds, we shall never come to a knowledge of the truth. We must learn to wait, and to keep in abeyance what at first sight may seem impossible to us. Railroad speed, much less electric telegraph, influencing men so commonly in these days, will not

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do here. Patient and prayerful inquiry, conducted with a right motive,—for the Spirit of God will not satisfy mere curiosity or vanity,—will win the day in the study of God's Word, particularly in that of unfulfilled prophecy. We are told by an inspired author, "The meek will He guide in judgment: the meek will He teach His way."

(3.) We may also learn *to whom we owe all praise, if we are enabled to apprehend God's gracious purposes.*

If "no man can say that Jesus Christ is Lord, but by the Holy Ghost," then surely without His aid we cannot expect to understand the things concerning Christ and His kingdom. Unless guided by the Holy Spirit, we cannot even understand plainly revealed truth regarding the salvation that is in Christ, which He wrought out at His first coming, much less things which refer to His second coming and future reign.

St John was so filled with a feeling of worship and adoration, at the wonderful things which the angel revealed to him, that he fell down to worship him; but he said, "See thou do it not. Worship God." To Him, therefore, let us give thanks for any knowledge He has given us of the mystery of redemption, and of His gracious purposes yet to be accomplished. To Him belongs all the praise, and worship, and adoration. To "the Spirit of prophecy," as "the testimony of Jesus," who revealed Him *from the beginning,* and *does now* reveal Him to every believing soul: to Him belongs praise and worship evermore. Amen.

Art. V.—CHRIST AND HIS KINGDOM THE ALPHA AND OMEGA OF THE BIBLE.

PART I.

We are bold to assert that the *first* and *second* comings of Christ make up the holy Scriptures. From beginning to end their contents *centre* in Him, and *point* to Him. As the sun's rays *issue* from that luminary of the *physical* world, and *centre* in it and *return* to it; so the rays of truth in the Book of God *issue* from Christ, "the Sun of righteousness," and *having enlightened* the *religious* world, *lead* to Him, the fountain of all light and truth.

This assertion is confirmed by our Lord's own words, when

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He declares, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty," (Rev. i. 8;) and, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," (John viii. 12;) again, "I am come a light into the world, that whosoever believeth on me should not abide in darkness," (John xii. 46.)

By tracing man's history to his very creation, we are told that he was created "in the image of God, and after His likeness." But (John iv. 24) we read that "God is a Spirit," (Greek, *πνεῦμα ὅ Θεός*,) and as such He has no image. In Christ only God has an image. "He, as the eternal Word, (*λόγος*) was with God, and the Word was God; and was made flesh, and dwelt among us,"—to which St John adds, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (Comp. Heb. i. 3; Col. i. 15; John xiv. 9.) Hence, Christ is the prototype of man, in whose image, and after whose likeness, He was originally created. Let us learn hence man's high parentage and high prerogative—a prerogative which, as far as we know, the highest angel cannot boast of. And though now man is so lamentably degraded by the fall, he shall be elevated to his primeval state of dignity and glory; because Christ, in whose image he was created, became man, and in man's stead and person expiated his guilt, and bore his punishment, by offering Himself a sacrifice—the Creator for the creature's sins!

And this mystery of redemption was conceived and resolved upon in the counsel of the Eternal Three, before the creation of the world, or before man was in being. This is implied in the following passage—"The Lamb slain from the foundation of the world." (Comp. Acts iv. 26–28.) And as Christ the sacrifice was foreordained, so are we believers "chosen in Him before the foundation of the world," (Eph. i. 4;) and have "our names written in the book of life from the foundation of the world," (Rev. xvii. 8.)

Our Immanuel, who undertook for us, will not rest till all is restored (and this in an enhanced state) that was lost by the fall. Not to believe this, would be the height of unbelief; and we should thereby show an utter disregard to all which Christ has suffered and done for us. Has He not already overcome our great enemy, the devil, when He expired on the accursed tree? And has not "the woman's seed bruised the serpent's head" by that very act, when the devil thought to have gained an everlasting triumph? Yes, the wise one has been taken in his own craftiness; our Lord has shown him that his

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momentary triumph will end in his everlasting confusion and woe.

Let us not judge of this glorious design of the Triune God before the time. At Christ's second advent, the whole mystery will be unveiled, and be fully displayed before an assembled world. Then we shall wonder at our present limited apprehension of God's vast designs; for they will approve themselves altogether worthy of our gracious covenant God, and loving Father in Christ.

A sainted divine said, "Christ and His kingdom form the subject and theme of all the prophets. The Holy Ghost who spoke through them, made Christ and His kingdom the sole object of all their predictions." St Paul says, "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son." The unspeakable importance and magnitude of the object rendered such a long preparation and such a series of predictions necessary.

The three following promises, says one, are among the most important ones which God has given us:—*First,* the one vouchsafed to Adam in Paradise, (Gen. iii. 15;) the *second,* the often repeated one to Abraham, (Gen. xii. 3;) and *the one* given to David, (2 Sam. viii.) In Gen. iii. 15, we have the first promise of the great Deliverer, springing from "the seed of the woman;" then He is spoken of as an offspring of Abraham; then as a descendant of the tribe of Judah; and finally, as a branch of the family of David. At a later period, the very time of His appearing, of His work and suffering, was made known, (Dan. ix. 24–26; Isa. xlii. 1–4, l. 5–9, liii. 2–12, &c.) These predictions and promises form the great subjects of the prophets of old. To *enlarge upon* and *explain* them, and *prepare* the people for these events, was their mission.

Luther says, "The office of the Old Testament prophets was *to keep the people in proper order,* and *to prepare them for the coming of the Messiah and His kingdom.*" "A prophet, in the proper sense," he continues, "is one who preaches Jesus Christ the Saviour of sinners." Hence, though many prophets spoke of various future events, they all had Christ as their great object. To this fact the whole New Testament bears witness. Thus Christ, after His resurrection, in reproving His disciples on account of their backwardness in apprehending the prophetic Scriptures, said, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto

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them in all the Scriptures the things concerning himself," (Luke xxiv. 25-27;) again, (ver. 44-47,) He continued—"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures," &c. See also Acts iii. 18, x. 43, xxiv. 14; 1 Pet. i. 10, 11; 2 Pet. i. 19-21.

On this subject the Jews never opposed the Christians, but always agreed with them in the assertion that the chief burden of the prophecies is the description of the days of the Messiah. Many of the delineations of the Messiah's person, which, in the beginning, were hardly understood and credited, were afterwards literally fulfilled in Jesus of Nazereth: as, for instance, His *name* given so long before, (Isa. xlix. 1;) His *birth* of a virgin, (Isa. vii. 14;) the *place* where He should be born, (Micah v. 2;) the *circumstances* of His life and sufferings. Thus, (Isa. xlix. 5, 6,) "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," &c. See also Ps. xxii. and Isa. liii. Even Christ's *resurrection* was intimated, (Hos. vi. 2.) Had these, and similar things, not been so wonderfully fulfilled, many of the modern commentators would pass them by as not worthy of their notice. Let us therefore learn from *past predictions*, how to regard those that *are yet future*. As those prophecies have been fulfilled which had reference to Christ's first coming, so will those be fulfilled that refer to His second advent—*i. e.*, literally. Let Christ be our light in the study of the prophetic word, and we shall be rightly directed.

In explaining the Old Testament prophecies, the prophecies of the New Testament are very essential. The latter take up that part of the former which are yet unfulfilled, and show that they are yet future. Attention to this fact will furnish us with the key to those prophetic Scriptures which to some expositors cause so much difficulty in fixing their fulfilment; which is no wonder, because they are still future. A great portion of the prophecies have reference to the latter days, to the kingdom of heaven, to the millennium, or glorious times, so vividly described by the prophet Isaiah in chap. lx. of his book.

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There will, however, be hard struggles before this blessed state of things will be finally realised. The final establishment of the kingdom of God is the object of all the prophets; in this consoling picture their visions terminated, as if they could not think of anything beyond. The universal establishment of Christ's rule upon earth is the consummation of all prophecy. The earth, though it will not yet be transformed into heaven, during the millennium will attain such a degree of beauty and glory as it had never reached before; for it will then be under the immediate rule and influence of Christ and His saints, and enjoy the full blessings of heaven. All opposing powers having been removed, and Satan and his legions shut up in the bottomless pit, there will be no further hindrance to the manifestation of Christ's kingdom and glory.

As our earth has witnessed the great humiliation and sufferings of our Lord, so it will likewise witness His kingdom and glory. The earth, with all belonging to it, is to be emancipated from the "bondage of corruption," under which the whole creation is now suffering; and all shall be translated "into the glorious liberty of the children of God." Yes, the earth is to become a place of harmony and peace, and of blessedness and beauty, of which it will be capable in a not yet *absolutely* perfect state.

The righteous nations will then prosper and flourish under the benign rule of our Lord. The whole physical creation will also be renewed, and present a beauty and loveliness such as it never did before. And all this will be done to enhance the happiness and enjoyment of man. This will be paradise restored, the absence of which we now deplore. Thus, the Lord will change the mourning of His people into joy, and transform their present night into an everlasting day. Should any one ask, "But will Christ *actually* sit upon the throne of David at Jerusalem, and rule over the earth?" We answer, Christ will be the *sole ruler* of the earth, as Zech. xiv. declares, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." But as there is a prince spoken of, (Ezek. xlv. 7,) dwelling among Israel at Jerusalem, it is thought that Christ will *not permanently* take up His residence upon earth; but that *He will appear* to His people, similarly to what He did to His disciples after His resurrection. He will, with His saints, preside over the earth, and exercise a benign and heavenly influence upon it, which is sufficient to change it into a paradise. Satan, as "the prince of the power of the air," (Eph. ii. 2,) is *now* influencing our globe

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from all sides, and carries on his work of wickedness and destruction, "in the children of disobedience." But he will be expelled from thence, (Rev. xii. 7–10.) For, "for this purpose the Son of God was manifested, that He might destroy the works of the devil," and to dispossess him of all his usurped dominion. And why should not Christ with His saints then occupy those heavenly regions; for He will ultimately rescue the nations of our earth from his domination, and convert our globe into a place where God will be glorified, and man be happy again in the sensible communion with his God and Saviour?

An eminent divine expressed himself on this subject as follows:—"The Old Testament prophets described the kingdom of the Messiah in a manner which clearly indicates, that however *exalted, pure, and blessed* an impression they had of it, still they represented it as an *earthly* kingdom. Let those, therefore, take care, who, under the kingdom of Christ, understood merely an *invisible and spiritual* reign of our Lord, such as He exercised since His ascension, either in the hearts of His people, or in the world, that they thereby do not attribute a meaning to the prophets which was entirely foreign to them. However, their description of this kingdom does not apply to the blessedness of the eternal state. They represent it as a kingdom which will be full of the knowledge of the Lord, and in which 'righteousness, peace, and joy in the Holy Ghost shall flourish;' but which, at the same time, shall be replete with earthly blessings and prosperity. They point out both its moral and political relations to other nations; and represent it as a kingdom that should follow upon those empires of the world, which *have existed,* and *do exist* to this day, (Dan. ii. 44;) and regard it as a fulfilment of prophecy given to David, that 'he shall never want a man to sit upon the throne of the house of Israel.'"

The Jews always understood under the reign of their Messiah an earthly kingdom. The same did the Christians in the three first centuries of the Church. The apostles distinctly taught that Christ must come twice,—*first,* to fulfil the prophecies foretelling His deep humiliation and death; and *secondly,* to establish His universal kingdom, (1 Pet. i. 11.) Again, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii.

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19–21.) Comp. also Heb. ix. 28; Rom. xi. 25–28. The first coming of Christ has taken place; the second, for ought we know, may be before the door.

If God has conceived the glorious purpose to save, and to reinstate Adam's fallen race to His favour, then the question, How far He will execute this purpose upon earth? cannot be left to our conjecture: no, it must be answered by whatever God has been pleased *to reveal* about it in His Word.

Another writer adds, "The golden thread of the blessed hope of God's people runs through the whole sacred Scriptures. Already in Paradise (Gen. iii. 15) is the conquest of the predicted Deliverer over Satan promised. Abraham received the promise, that through him or his promised seed all 'the families of the earth shall be blessed,' (Gen. xii. 3.) This promise was kept as a precious jewel in the family of Abraham and his descendants. Jacob, on his deathbed, saw in his son Judah's offspring already 'the Shiloh, unto whom the gathering of the people should be,' (Gen. xlix. 10.)"

PART II.

Thus far we have seen how wonderfully the Word of God *refers* to Christ, and, so to say, *revolves round* Him and His coming kingdom. And how Christ is the Alpha and Omega, the beginning and the ending, of all prophecy.

We proceed now a step further, and show from the same Scriptures of truth, that Christ is *the manifested Deity,—the God-man,—the very God,—and the Creator and Upholder of all that has any existence,* (John i. 1.) The apostle traces Christ's eternal existence, by saying, "In the beginning was the Word, and the Word was with God, and the Word was God." These are simple words, but unfathomable in their meaning. Here applies what St Paul so beautifully said, "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." John teaches us here, that Christ is the highest God,—that He is personally different from the Father from all eternity,—and that He is yet one with Him. In Prov. viii. 22–31, we meet with similar language; thus, "The Lord possessed me from the beginning of his ways, before his works of old," &c. In Col. i. 16, 17, St Paul dwells upon the same subject, by saying, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things

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were created by him, and for him: and he is before all things, and by him all things consist," &c. Comp. also Eph. iii. 9; Heb. i. 2, 3; John xiv. 7–16, &c.

Here is a sure foundation for our faith to rest upon, and for our hope to be exercised in, as well as for our love to be drawn out towards such an almighty and condescending Saviour. Here we obtain a view into the abyss of God's boundless love to man; and here we see the absolute certainty of the salvation which is in Christ Jesus our Lord. We may well exclaim here with the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. viii. 35, &c.) "If God be for us, who can be against us?" Perhaps the *devil?* No; he is a conquered foe. His sentence was passed upon him when Christ expired on the cross, and cried, "It is finished!" Or shall any *visible or invisible power* prevail against any of Christ's followers? No; "our Lord spoiled principalities and powers, and made a show of them openly, triumphing over them upon the cross." Or shall our *own deceitful hearts prevail against us* to leave Christ? No; "we are more than conquerors through Christ, who loved us, and gave himself for us." See 1 Pet. i. 3–5.

The word of truth declares further, that Christ is—

1. *The covenant God of His people.* Under this character He made Himself known unto Abraham, the father of all them that believe, (Gen. xv. 18.) By considering this passage from ver. 9–17, we shall see that this was a most solemn covenant, well understood by Abraham; for it was the mode of covenanting in those days, (comp. Ps. l. 5; Jer. xxxiv. 18.) And as Abraham had not to pass between the beasts cut in twain, but the Lord passed through them alone, it was *a covenant of grace.* See chap. xvii., where the word covenant occurs about twelve times.

2. *The Jehovah,* who revealed Himself from the beginning to His chosen ones, (Ex. iii. 14, 15.) He appeared to Moses under this name, saying, "*I am that I am:*" (the self-existing.) "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." Comp. also chap. vi. 3; John i. 18, &c.

These two characters of our Lord form another solid ground of our faith and hope. As our covenant God, He will perform all which He has promised. "Heaven and earth shall pass away," but His word never. *Every promise* vouchsafed to

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His own will be strictly fulfilled; as likewise *every threatening* uttered against His enemies. And as our Jehovah, He will safely conduct us through this wilderness world, and house us at last in His kingdom and glory.

3. *The great Prophet and Teacher of His people.*

As the *Eternal Word,* Christ has been the *Revealer* of God the Father from all eternity. He tells us Himself, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," (Matt. xi. 27.) God, *in His essence, is invisible and incomprehensible.* No child of Adam can see Him and live; nor can any created being comprehend Him. Thus, when the Lord (Jehovah) appeared to Moses, He said, "Thou canst not see my face; for there shall no man see me and live," (Ex. xxxiii. 20–23.) Compare Gen. xxxii. 30; Deut. v. 24, 25; Judges vi. 22, 23, &c.; Isa. vi. 5. All the revelations made by God to man were made through Christ, the second person of the Trinity. The Holy Ghost is not so much the *Revealer* of the Deity, as the *Agent to apply and to enforce* what *has been revealed.* Therefore, our Saviour saith, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, ... he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," (John xiv. 25, 26.) Again, "The Spirit of truth, when he is come, he will guide you into all truth: for *he shall not speak of himself; but whatsoever he shall hear, that shall he speak:* and he will show you things to come. He shall glorify me; for *he shall receive of mine,* and shall show it unto you," (John xvi. 13, 14, &c.) Each of the sacred Three has His distinct office in the mystery of redemption. The Father *conceived* this wonderful plan, the Son *executed* it, and the Holy Ghost *applies* it for the salvation of Adam's fallen race.

Christ, therefore, is the Author of all the revelations of God to man, from first to last. He is the great Prophet and Teacher of His people—the Alpha and Omega of the Bible. He was foretold by Moses, Deut. xviii. 15–18, where we meet with these words—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . And the Lord said unto me, . . . I will raise them up a Prophet, . . . and will put my words in his mouth; and he shall speak unto them all that I shall command him," &c. The invisible Father himself bore witness to Christ by an audible voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," (Matt. iii. 17.) Again,

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(chap. xvii. 5,) "This is my beloved Son, in whom I am well pleased; *hear ye him.*" (Compare Heb. i. 5–12; John v. 37, &c.) Having then such a Prophet and Teacher, however intricate our path may be through this dreary world, we shall safely reach "the holy city, new Jerusalem, whose Builder and Maker is God."

In these latter days especially, these characters of our Lord must be doubly precious to the believer, conscious as he must be of approaching days of trouble. Our Lord himself has forewarned us of times of trials and dangers which shall usher in His second coming. (See Matt. xxiv. 11, 13, 21, 22.) Our safety—our *only* safety—therefore, is to adhere strictly to His Word of truth, and, in these days, especially His prophetic word. In doing this, the believer has nothing to fear; "for greater is He that is in us, than he that is in the world."

4. *The Anointed One—the King of kings and Lord of lords.*

As the Anointed of the Father, Christ was foretold by Isaiah. In chap. xi. 2, we read—"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Compare chap. lxi. 1; Matt. iii. 16; John i. 32, iii. 34.)

As *universal* King, He was foreseen by Zechariah, chap. xiv. 9, where we have these words: "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Rev. xvii. 14—This title of our Lord is alleged as a reason why He will overcome the beast and his antichristian confederacy. Thus, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings."

As the Anointed One, *Christ has appeared:* as "King of kings, and Lord of lords," *He will be manifested* at His premillennial advent. Then His eternal Kingship will be established for ever; and Satan will be removed, with his legions, to the bottomless pit. The followers of Jesus, therefore, may dismiss all their fears in prospect of the devil's last assault and persecution against the Church, as recorded in Rev. xii. 12–17, and xiii. 7–10. After his expulsion from heaven, (Rev. xii. 7–10,) resulting from his war with Michael and his angels, he will be full of rage, and will aim at nothing less than the destruction of the Church. For upon his being "cast out into the earth," he will raise up the Beast, and endow him with satanic powers, (chap. xiii. 2.) But, for the comfort of believers, we are told beforehand—"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not

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their lives unto the death." *Faith and patient endurance* are the weapons recommended to the Christian in this last onslaught of Satan and his visible representative, the Beast, (Greek, θηρίον.)

5. *The appointed Judge of quick and dead.*

The Scriptures representing our Lord under this character are innumerable; we shall adduce but a few of the most important. For instance, the prophet Zechariah, foretelling the great tribulation which will overtake the Jews, during the reign of terror of the Beast, says, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley," &c. Joel iii. 1, 2—"For, behold, in those days, . . . when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and plead with them there," &c., (see also vers. 9–17.) See Ps. ii. 9–12, cx. 6; Isa. ii. 4, 10–20, &c.; Jer. xxv. 15–38; Matt. xxv. 31–46; Acts xvii. 31; Rev. xix. 11–21. And the last judgment spoken of in the Bible, (Rev. xx. 11–15,) is closed with peculiarly solemn language. Thus—"And death and hell (Greek, ᾅδης) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

As *mercy,* like the bow in the clouds, runs through the whole Bible, so *judgment,* as the sign of God's righteous indignation against sin, runs parallel with it. God's inflexible justice and holiness can never be infringed without due reparation. Mercy cannot be exercised at the expense of justice. Whenever, therefore, God showed mercy to Adam and his believing offspring, it was always in view of Christ, "the Lamb slain (in God's purpose) before the foundation of the world." And, *as always, so now,* in Christ alone God can remain just by pardoning the guilty. In Him, "mercy and truth are met together; righteousness and peace have kissed each other," (Ps. lxxxv. 10.) In Christ, "God hath declared his righteousness, that he might be just, and the justifier of him who believeth in Jesus."

Therefore, if we are in Christ, we have nothing to fear—there is "no condemnation to us:" "we have passed from death unto life;" yea, we shall sit in judgment with Christ, and, as His joint-heirs, "shall judge the world." Nay, the apostle adds, "We shall judge angels," (1 Cor. vi. 2, 3.)

What an unspeakable comfort, then, to the believer are these facts, in view of the untried future! To have Him as our Saviour

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and best Friend, to whom "all power in heaven and earth is given," and who is by God appointed to be the Judge of quick and dead; and to look forward to a kingdom in which "righteousness, peace, and joy in the Holy Ghost will flourish," and which will be no longer liable to *change*, and in which "there will be no more death, neither sorrow, nor crying, nor pain!" Knowing, therefore, these things, and being assured of all these blessings, we may well call upon you, in the language of the apostle, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

Art. VI.—THE TYPICAL AND ANTITYPICAL CHARACTER OF THE HOLY SCRIPTURES.

From the very beginning of the Bible we perceive this characteristic of the Word of God. This mode of teaching might have been expected from our God, who saw the end from the beginning; and before whose eternal mind all things stood perfect and complete, long before this world was called into existence, or before man was created.

According to His foreknowledge, God foresaw all that would take place, consequently He ordered all the events which should succeed each other; and for the good of His people typified and announced them by His servants the prophets, so that they should not be overtaken by them unawares. Thus we have a type of the dispensation of grace under the gospel already, in the merciful and forbearing dealings of God with our first parents after the fall, and in His gracious promise to them. This promise was as unexpected as it was unsolicited. Again, in the destruction of the first world by the flood, and in saving Noah and those with him, we have a type of God's dealings with mankind at the end of this world. All who do not flee for refuge to Christ, and abide in Him, will ultimately fall into judgment, and be condemned; for we read at the close of the last great judgment, (Rev. xx. 15,) "And whosoever was not found written in the book of life was cast into the lake of fire."

In the call of Abraham, the father, not only of the Jews, but of all that believe, we have a type of God's chosen people. In him "all families of the earth shall be blessed." Indeed, making proper allowance for the difference of the dispensations, we may

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assert, without fear of contradiction, that not only the religion, but the whole history of the Israelites, is typical of the history of the Christian Church. As there was then an election, in the election of the Jews as a nation; so is there at this time an election, in the election of the Christian Church. "*They* were not all Israel, which were of Israel: neither, because they were the seed of Abraham, where they all children: but in Isaac was his seed to be called," (Rom. ix. 6, 7.) The same is the case now: not all who call themselves by the blessed name of Christ are real Christians; but *they only* who receive Him into their hearts, and are led by His Holy Spirit.

I. TYPES OF SACRED SUBJECTS.

1. *The preservation of the Israelites,* by the application of the blood of the paschal lamb, when all the first-born of Egypt were slain, prefigures the deliverance of believers in Christ from the future judgment, which will overwhelm all who are not sprinkled with the blood of our Redeemer, the *true* Paschal Lamb. Nothing but the application of the precious blood of Jesus Christ to our hearts and consciences can save us from the judgment to come.

2. *The coming out of the Israelites of Egypt* very aptly represents the believer's coming out of this world, (of which Egypt is a type,)—of giving up its perishing riches, and unsatisfying pleasures,—and of looking for every blessing to Jesus Christ. The Israelites had to be brought forth out of Egypt, if the Lord was to accomplish His gracious purposes with them; the same is necessary with us,—we must come out of this world, take refuge in Christ, as our only ground for present joy and future glory, if we are to be saved, and to be fitted for heaven. Like Egypt, "the world lieth in the wicked one, who worketh in the children of disobedience."

3. *Their marvellous deliverance* at the Red Sea from their pursuing enemies is again typical of the preservation of believers, in the reign of terror of the Beast. (Rev. xiii.) As the destruction of Pharaoh and his hosts was complete, so will be that of the Beast and his adherents. (Rev. xix. 20, 21.)

4. *Their forty years' wanderings* in the wilderness are an apt prefiguration of the Christians' wanderings in this wilderness world. *They* have to experience both the gracious protection and presence of the Lord, as well as His chastisements for their disobedience; and the same is the experience of believers now. The way which God led Israel was devious, and far from being agreeable to flesh and blood; yet we are told

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that "it was the right way." The same is true with the believer in Christ, on his pilgrimage through this world. And as they were fed with bread from heaven, so are believers often sustained in a no less marvellous manner.

5. *Again, as their hope and longing desire* was to reach Canaan, the promised land, so is the heavenly Jerusalem the one object of believers in Christ. Nothing short of that can satisfy them.

6. *Their religious observances,*—as their various sacrifices, their priesthood, and their whole ceremonial,—were typical of the Christian religion. For, what is the Christian religion but Judaism developed,—denuded of its carnality, and spiritualised? Their many, to them mere *outward,* observances, are pregnant with deep meaning, and foreshadow things which are yet future, and which will find their full realisation and accomplishment in the millennium. They were to be kept a *separate people,* in the midst of the heathen nations; the same it is with believers. They are to be *in* this world,—*a light, and a salt,* —but not *of* it.

7. *The mercy-seat,* or the golden covering of the ark, at either end of which issued the cherubim, *was a type of our Saviour.* Upon the mercy-seat, between the cherubim, dwelled God in the form of a cloud, called the Shekinah; in the ark were the ten commandments, which are against man, but the mercy-seat hid them out of sight. Thus Christ as our great High Priest and Mediator stands between believers and God now, hiding our sins, and presenting Himself unto God, and thus renders us acceptable in God's sight. It is through this mediation alone that any child of Adam can approach the holy, sin-hating God.*

8. *Their temporal enemies* were typical of the Christian's spiritual enemies. They had to give no quarters to *their* enemies. They had to slay them. No more must we spare *our* spiritual enemies. If we do not overcome them, they will overcome and ruin us. But, as the Lord assisted them against their potent adversaries, so will He assist us, "and grant us grace and strength equal to our day."

9. *The year of jubilee* may likewise be named as a type of the believer's final possession of his heavenly inheritance in the eternal state. (Comp. Acts iii. 20, 21.)

* Rom. iii. 25. The apostle Paul, speaking of Jesus Christ, says, "Whom God hath set forth (Gr. *προέθετο, foreordained*) to be a propitiation," (Gr. *ἱλαστήρεον, mercy-seat,* answering to the Heb. כפרת, *a covering.*) The *lid* or covering of the ark of the covenant, made of pure gold, was denoted by this word; which was, as alluded to, a type of Christ.

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II. TYPES OF JESUS CHRIST.

1. *Adam was a type of Christ.* As Adam was created by the immediate power of God, and not as man now; so was Christ called into being, not by means of man, but by "the overshadowing power of the Highest," (Luke i. 35.) And, as Adam was the federal head of the human family, so is Christ the federal head of all who believe in Him. He is emphatically called "the seed of the woman." Further, as all the offspring of Adam, in consequence of their relationship with him, are involved in the fall; so are all, who are by faith united to Christ, interested and made sharers in the salvation that is in Him. Christ having become man, has elevated believing man to a dignity and glory inconceivable.

2. *Abel was a type of Christ.* Abel was hated, and ultimately killed by his own brother, for his implicit faith and obedience to God; in the same manner was Christ hated, for His piety and faithfulness, by His brethren according to the flesh, and at last crucified at their vociferous demand. And, as Abel was the first man that died, and that by violent hands; so Christ, who was similarly taken out of this world, became "the first fruits of them that slept."

3. *Noah and the ark were types of Christ and of His Church.* As "Noah was a preacher of righteousness" to the antediluvians, and warned them against the coming judgment of God, so Christ came into this world preaching "the kingdom of God," the way of salvation, and, through faith in Him, deliverance from the wrath to come. All who entered into the ark with Noah were saved, while all who despised his warning perished; so all who enter through Christ, as the door, into His Church, placing themselves under His Shepherd's care, will be saved, and enter into the kingdom of heaven.

4. *Melchizedek was a type of Christ.* This great and holy man of old, of whom so little is known, prefigured Christ's *regal and priestly* characters. Thus, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek," (Ps. cx. 4.) See the whole of Heb. vii. These two offices were never united among the Israelites in the same person; but in Christ they are united. He is a Priest-King upon His Father's throne now, and will continue to be a Priest-King for ever. And His people likewise will be a royal priesthood, and reign with Him ever world without end. Amen. Rev. xxii. 5.

5. *Isaac, his father's well-beloved, was a type of Christ.*

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In obedience to God's command he submitted to be sacrificed. Christ, as the only-begotten and well-beloved of His Father, presented Himself as "the Lamb of God to take away the sin of the world." By this act God tried the faith of Abraham to the utmost, and made him feel what it is to deliver up an only-begotten son.

6. *Joseph was a type of Christ.* Joseph was the well-beloved son of his father; Christ is "the only-begotten Son" of His Father. Jacob made Joseph a coat of many colours; God prepared a human body for Christ, and adorned it with power, wisdom, and graces of the Spirit without measure. Joseph was hated by his brethren, and sold as a slave; Christ was hated by the Jews, His brethren according to the flesh, and betrayed for the price of a slave. Joseph had to pass through great humiliation and suffering to the highest honours in Egypt, whereby he became the preserver of many lives, and of his own father and brethren; Christ passed through the deepest humiliation and greatest sufferings to a throne of the highest dignity and glory, and became thereby "the Author of salvation" to all who believe in Him.

7. *Moses was a type of Christ.* He prefigured Christ as the leader, and lawgiver, and prophet of God's people. As Moses led the Israelites out of Egypt, and conducted them through the wilderness into the land of Canaan; so Christ brings His own out of this wilderness world, delivers them from the dominion of sin and Satan, and preserves them in the midst of Satan's domain, and conducts them to "the rest of the people of God," of which Canaan was a type.

8. *Aaron was a type of Christ.* He prefigured Christ's eternal high-priesthood. This office regularly was to descend from Aaron's line, and doubtless will be re-enacted at the restoration of the Jews to their own land. Christ's priesthood likewise will be unchangeable.

9. *David typified Christ* in the subjugation of all his enemies. As great slaughter and bloodshed preceded the peaceful reign of Solomon, so will fearful judgments and slaughter usher in the blissful state of the millennium.

10. *Solomon likewise typified Christ* in regard to his millennial reign. There was no war during Solomon's reign, all was peace and earthly blessedness and prosperity. War will also cease when Christ will take the reins of the government of this world. Isa. ii. 4, &c. The gospel will then bear rule over all the world, and the Church will flourish under the benign reign of our Lord and of His saints, as it never did before; similar to what Isaiah describes it in the sixtieth chap-

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ter of his prophecy; or as St Paul declares, that "righteousness, peace, and joy in the Holy Ghost," will then reign in the earth.

These several types of our Lord will, however, furnish us with but a faint picture of what our Saviour exhibited while on earth, and of what He will exhibit during the millennium. To take them all combined will do no more than give us an idea of the past and yet future doings, and power, and glory of our Lord.

III. TYPES OF THE ANTICHRIST, OR THE BEAST OF REV. XIII. 1, 2.

As we have seen types of Christ throughout the Scriptures, so there are also of the antichrist.

1. *Cain*, we may say, *was a type of the antichrist.* In his unbelief, he evidently did not bring the *kind* of offering which God demanded. Though the Hebrew word *Minchah* denotes an offering of any kind, yet from the fact that "the Lord God made coats of skins, and clothed our first parents," (Gen. iii. 21,) we reasonably conclude that these animals were slain in sacrifice, and that God taught them what *kind* of offerings were to be brought. Cain, refusing to present a *vicarious* sacrifice as a type of Christ, met with a *non-acceptance* at the hand of God with his offering of the fruits of the ground, which was merely *eucharistical,* and not *expiatory,* as was Abel's. Cain was an unbeliever. He did not look for deliverance to "the seed of the woman," as God had promised; and hence proved himself a child of the devil, who, like all unbelievers, rejected *God's method* of man's salvation.

2. *Pharaoh was a type of antichrist.* He persecuted God's people of old, and, like the Beast of Rev. xiii. 7, aimed at their utter extermination. He ordered all the males to be killed, and thus to root them out of the land. Pharaoh's destruction with his host at the Red Sea is a remarkable prefiguration of the destruction of the Beast and his adherents. (See Rev. xix. 20, 21.) And as God's ancient people were marvellously saved out of the hands of their enemies, so will the Lord save His own equally wonderfully from the hands of the Beast.

3. *Sennacherib* is the next brought to our notice in Scripture as *a type of the antichrist.* He, by his general, defied the living God, and dishonoured Him by comparing Him with the idol gods of the heathen nations. But what was the consequence? He lost his large army in one night, and was himself slain, and this by the hand of his own sons. In a similarly

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awful way will all perish who dare to lift up their heart in pride against God. (See Isa. xxx. 31–33.)

4. *Antiochus Epiphanes* is likewise a *remarkable type of the Beast of Revelation.* He not only most wantonly oppressed and persecuted God's ancient people, but defiled the temple of God by killing a swine, and sprinkling the blood of it over the interior, and erected a statue of Jupiter Olympius as an object of worship in the temple. This remarkably exemplifies the last defiling of the temple of God, to be built at Jerusalem, or the setting up of "the abomination of desolation." Dan. xii. 11, and Rev. xiii. 15; compare Dan. xi. 38, 39. This "vile person, who obtained the kingdom by flattery," (Dan. xi. 21–31,) was at last visited by the hand of God, and died in great torment.

5. *Nero*, the most cruel of the Roman emperors, *exhibited likewise characteristics of the Beast.* He was a most malicious and bloodthirsty character, and a cruel persecutor of Christians. There is a modern commentator who asserts that Nero will be raised from the dead, for the purpose of becoming the last antichrist.

6. *The Popes of Rome were,* and *are, types of the Beast.* They persecuted the Christians with great cruelty, and killed them not only by thousands but by millions. The history of the Inquisition alone names about eleven millions! There is no wonder that both ancient and modern commentators of prophecy should have regarded the pope as the fully-developed antichrist.

The present pope has done more to prepare the way for the manifestation of the Beast of Revelation than any of his predecessors, by affirming the dogma of the immaculate conception of the Virgin Mary. This will afford the Beast ground to exalt and deify himself, and to demand *exclusive* worship; and thus "deny the Father and the Son," (John ii. 22.) For, if one creature can be deified, why not another?

Will not the pope become the false prophet? (Rev. xiii. 11, &c.)

In applying this hasty sketch of some of the prominent types, we would call the attention of the reader to the fact that neither the *types of sacred subjects,* nor of the *typical persons,* either those that prefigure Christ or the Beast, *exhaust singly* their respective antitypes; but *all of each class combined* furnish us with a picture, more or less complete, of their respective prefigurations.

By comparing the types of sacred subjects with their antitypes, we soon discover their inadequateness of the things which

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they are designed to prefigure. For instance, what type could prefigure *the works of Christ?*—His life on earth, His power in His wonders and miracles, His authority in teaching, His wisdom in silencing His enemies, His atoning sacrifice for man's redemption, His agonising death, glorious resurrection, and ascension, His high-priesthood, and His coming kingdom, &c. The same holds good with regard to the types of His person. All the types of Christ of the Bible taken together can afford but a very imperfect picture of the reality. The very fact of the types having been fallen men, supplies the reason of their deficiency. Neither the works performed by any man, nor man's person, can ever afford an adequate type of our sinless, almighty Saviour.

In an *inverted* sense, the same applies in reference to the types of the Beast. No single type, either in the Old or New Testament, however apt it may appear, could ever fully represent the Beast; because never before was it permitted to the devil to possess a man in the way as *he will possess* the Beast. Rev. xiii. 2, we read, "And the dragon gave him his power, and his seat, and great authority." The Beast, therefore, will not only *concentrate* in himself all the satanic malice and wickedness represented by the several types of him in the Scriptures, but far surpass them *collectively*. It is not without reason that the apostolic prophet says, (Rev. xiii. 2,) "And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." For this Beast will combine in himself the four Gentile powers (Dan. vii. 3-7) which in succession oppressed God's ancient people and the Church: for he will represent the fourth, or Roman Beast, which was "dreadful and terrible, and strong exceedingly; . . . . and which was diverse from all the beasts that were before it; and it had ten horns. And there came up among them a little horn; . . . . and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," &c. Compare Rev. xiii. 5, 6, &c. Here, then, we have foretold the Beast of the Revelation,—his doings, his reign, and the judgment which is to be executed upon him. The full description is found in Rev. xix. 11-20.

Here let us observe, that the Beast of Revelation, as foretold by Daniel, and represented by the types of him, as noticed above, and described by St John, cannot be a *collective body*, like the popes; but that he will be an *individual person*, and not an *ecclesiastical* but a *worldly* power. He will be the *last Roman emperor*, springing up out of the ten horns, and will represent the last state of the fourth or Roman empire.

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On this subject a sainted author said, "Let us observe the gradually increased distinctness in the prophecies of the development of the *mystery of godliness* on the one hand, and *that of ungodliness* on the other. After having been represented under various types in the former, it will come to *a union* between heaven and earth—between God and man—between the infinite Creator and the finite creature. And after severe conflicts, this union will be consummated in the kingdom of our Lord, in the person of Jesus Christ. In the latter case, this union will be effected by *the human and the infernal* powers being joined, as shown in the types, which will be consummated in the Beast of Revelation."

From this cursory sketch of the *typical and antitypical* character of the holy Scriptures, we may derive most important rules for the right interpretation of *yet unfulfilled prophecy.* We constantly meet with *partial and final* accomplishments of prophecies, in attentively reading the Word of God. God's dealings with His people in times gone by, will be found to vary in the present dispensation, not so much *in character, as in extent and intensity.* It is quite true that we live in this dispensation, not under the *law,* but under *grace.* Abused grace, however, will be more severely judged in the end than the breaking of the law. Under the gospel, we possess more comprehensive knowledge of God, and may have greater power to do His will, provided we seek it. And we are told by our Lord that "to whom much is given, from him much will be required."

The terrible judgment executed upon Jerusalem, on account of the great sin of the Jews in rejecting their Messiah, affords but a faint picture of the awful judgment suspended over our guilty, Christ-denying, and God-dishonouring so-called Christian world. It is a fearful reflection even to think of what is about to come upon the present godless masses of our fellow-creatures.

By applying the above rules, deducible from the *preliminary and final fulfilment of prophecy,* to the book of Revelation, we shall remove great difficulties in interpreting that book. The great obstacle in the way of what are called the Preterists in not agreeing with the views of the Futurists is, that they lose sight of this prominent characteristic of the holy Scriptures. Were they to allow this typical and antitypical fulfilment of that book, as we are compelled to do in the case of other prophecies, then they would soon see that the *literal* and *consummate fulfilment* of the greater portion of it is yet to come, and not gone by as they assert.

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Attention to this *prevailing* characteristic of prophecy would throw great light upon the mysterious book of the Revelation. Many of its visions evidently have had a *partial* fulfilment, in historical events gone by, but await their *final* fulfilment at a yet future day.

The book of Revelation is eminently a book of judgment. It contains predictions of the way in which this dispensation will draw to its close; inclusive of the post-millennial judgment, and the ushering in of the consummation of all things.

Christ, who is by God appointed the judge of quick and dead, is the executor of all that is written in it. See chap. v. And both the judgments of God denounced upon His enemies, and the blessedness promised to His children, will have a cumulative accomplishment at Christ's second coming.

One of the strongest proofs that the greater portion of the book of Revelation is yet future is, the very diversity of views propounded by different writers who have attempted to explain it. We have no difficulty in coming to an agreement regarding a prophecy which has been really fulfilled.

We all see alike, in reference to the prophecies which have been fulfilled, and that to the very letter, at Christ's first coming. Likewise we agree in the literal fulfilment of our Saviour's prediction of the destruction of Jerusalem. The same is true in so many other fulfilled prophecies, either of the Old or New Testament. Let us but come to the study of the prophetic word, and indeed to the holy Scriptures in general, with an earnest desire to know the truth, in order to do it, leaving all preconceived notions behind, and praying earnestly for the Holy Spirit's enlightening grace, and we shall not be long before we apprehend the true meaning of God's sacred truth.

Art. VII.—THE DISPENSATIONS.

REMARKS ON THE PATRIARCHAL, LEVITICAL, AND CHRISTIAN DISPENSATIONS.

I. PATRIARCHAL DISPENSATION.

The writer of these remarks has often been asked to put on paper his thoughts on the dispensations, which he expressed sometimes in conversation.

This task he feels in duty bound to undertake, inducing,

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perhaps, thereby some friend of the truth to write more at large on this deeply important subject.

It is constantly felt by those who take the Word of God in its *obvious and literal sense,* how much confusion and actual mischief is occasioned by not paying attention to God's *dispensational dealings* with the children of men.

Nothing is more evident in the history of mankind than the different dealings of God, according to the dispensation in which they lived. It is true, though God dealt *in love and mercy* with man from the beginning—let us witness this in His forbearance and gracious promise to our first parents after the fall—yet His dealings in the Patriarchal and Levitical dispensations were different from what they are in the Christian dispensation. Such a course might have been expected from the very circumstance, that, though the scheme of the mysterious history of redemption commenced with the promise, Gen. iii. 15, it should be *successively matured and developed* from one period to another, until the promised Seed, who was to bruise the serpent's head, should be manifested in the flesh. And this mystery of redemption will not be fully consummated till the Redeemer shall come again, to receive His saints to be where He is, and to banish from His divine presence all His irreclaimable enemies.

Therefore, though the history of Redemption *is one single grand scheme of grace,* it is divided into several dispensations, each of which has its proper object, suitable to the times in which it was promulgated. These successive dispensations, being equally component parts of one system, are closely connected together in the way of mutual dependence. Christ himself, the promised Seed of the woman, being from first to last the sun of the entire system.

The holy Scriptures do not enable us to determine the degree of light enjoyed by those who lived under the Patriarchal dispensation; but no doubt the light of divine knowledge shone with sufficient lustre to have conducted them *to heaven,* had they not wilfully perverted their ways, and turned aside from the revealed will of God.

There is reason to believe that both the *character* of the promised Seed, or Deliverer, and the *mode* by which He should restore fallen man to the Divine favour, were explained to Adam and Eve.* (Comp. Gen. iii. 21.)

* It is more than probable that the skins with which God clothed our first parents were from animals slain for sacrifices, by which God showed them *the way* in which the promised Seed would restore them and their fallen race to His favour.

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A sainted author was of opinion that there was a permanent manifestation of Jehovah between the cherubim at the eastern gate of Paradise, down to the time of the flood; similar to what there was afterwards under the Levitical dispensation in the holy of holies. In fact, whatever knowledge Adam possessed of God, and of His gracious purpose, he would communicate to his children, and they would impart the same to their children to generations to come. Their long lives were conducive thus to preserve the knowledge of God, and to convey His gracious promise both to Noah and his offspring.

The great sin of Cain evidently was, that he deliberately rejected the *vicarious* offering to God, typical of Christ, and presented merely a *eucharistical* one of the produce of the ground. This being contrary to God's direction, (Gen. iii. 21,) was rejected; and, by yielding to his offended pride, he became the murderer of his own brother, and consequently became "a fugitive and a vagabond on the earth," and "was driven from the face of the Lord."

Is this not a typical act of God's dealings with all unbelievers, "who shall be ultimately punished with everlasting destruction from the presence of the Lord, and from the glory of His power?" (2 Thess. i. 9.)

Cain, as he was the first murderer, so he was the first antichrist; and he is father of all who disbelieve the vicarious sacrifice of our Lord Jesus Christ, and who will share his punishment, which will be executed at Christ's second coming, "when He will be glorified in His saints, and admired in all them that believe," (2 Thess. i. 10.)

Since the time of Cain there has been a marked distinction —alas! not always a separation—between the children of God and the children of the devil; and this distinction will continue till the final and great separation will take place, described Rev. xx. 11-15.

Had this separation continued between the Sethites and the Cainites, the Lord would not have swept away the whole antediluvian race, but would have borne with the wicked, as He now does, on account of the godly. The latter would have proved a salt and a preservative among the former.

But alas! "when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, they took them wives of all which they chose;" then it was that the Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

This amalgamation of God's children with the children of

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men led to the entire corruption of the human race, which is expressed in mournful strains in Gen. vi. 4-7; and which caused the Lord to resolve to destroy them all by a flood, with the exception of "Noah, who found grace in the eyes of the Lord."

This was a fearful resolve; yet, though it was made known by Noah to that faithless generation, what God had determined to do, they did not lay it to heart, nor repent of their wicked deeds. And, though the Lord deferred this dire judgment for an hundred and twenty years, and preached to them by His faithful servant Noah, who admonished them by his words as well as by his deeds—for he built the ark at God's express command in their presence—they did not repent, but continued in their life of abandonment to carnal lusts and pleasures, till the very day that Noah entered into the ark, and the flood came and took them all away.

How impressive ought this awfully solemn event to be to all of us, particularly when we consider the words of our blessed Saviour, who said, "As the days of Noe were, so shall also the coming of the Son of man be." When we look around us, and view the masses of our fellow-men, their pursuits, their strivings, their indulgences, their practical unbelief in God's Word, and their prevailing dispositions and actings, what are our impressions and convictions? Do we not feel convinced that our age is but too like that of Noah? Where is our reverence for God's Word? and where our simple reliance in His gracious promises? Again, where is our faith in our Lord Jesus Christ? and where is our love to Him? Are we ready "to suffer with Him, that we may be glorified together?" And are we ready to lay down our life in defence of His truth, and in upholding His holy religion? Such conduct is required of us as followers of Christ, and we may be demanded to seal our testimony to the truth with our blood. Our Lord, speaking of His second coming, asks very significantly, "Shall the Son of man find faith on earth at His coming?"

This passage, in connexion with what we mentioned above, speaks volumes. It leads us to expect that, instead of an improved state of things, an increase of unbelief and an abandonment to carnal indulgences and worldliness will exist as the latter days draw nigh.

And, lest we should appear as if we did not bear in mind the fearful increase of Popery in our land, as a sure sign of the apostasy foretold by St Paul, (2 Thess. ii. 3,) and an infallible proof of the speedy manifestation of "the man of sin, the son of perdition," we would add Popery, as a compound of Judaism, Heathenism, and Christianity, is only another form of

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unbelief and worldliness, comprehended in the expressions of the above passages of our Lord. Popery is a departure from God, or a setting up of man's religion in opposition to that of God—which is infidelity, and necessarily leads to infidelity. As a proof, we have only to refer to the state of those countries which are under the dominion of Popery. Let us but look across the Channel, and we shall find that the nations under Popish sway are engaged similarly to the antediluvians, with carnal things, to the exclusion of everything which has reference to God and eternity.

II. LEVITICAL DISPENSATION.

This dispensation forms a contrast to the Patriarchal as well as to the Christian dispensation, inasmuch as it is *individual*, while the other two are *general*. It embraces but *one nation*—that of the Jews. Besides, this dispensation is different in its *genius* from the other two. In the latter, *grace* reigns; in this, the *law*. It is true, the covenant which God made with Abraham (Gen. xv. 13–16) was one of *grace;* and this was the covenant under which the land of Canaan was to be given to his seed, in the fourth generation, after they should have been afflicted in a land that was not theirs, four hundred years. God made this covenant, and gave the promise to Abraham, without requiring either of him or of his seed any conditions. They were to have Canaan for an eveslasting possession simply because God designed it. By virtue of this same covenant and promise Israel was brought out of the land of Egypt, passed through the Red Sea into the wilderness, was fed there, and ultimately conducted into the land of God's own providing.

Thus far, all was of God's free grace, just as much as the promise made to our first parents of a Deliverer. Neither the one nor the other party did anything to merit such distinguished favour to them from God. But as the antediluvians were distinguished by their *infidelity and abandonment to carnal pleasures and indulgences,* so the postdiluvians were distinguished by *the very opposite departure* from God. They lapsed, first into *hero-worship,* and ultimately into downright *idolatry.* Yet, dreadful as was the apostasy of the descendants of Noah, they did not deny the doctrine of *atonement* through a vicarious sacrifice, as was the case with the antediluvians. *Reformation,* therefore, with regard to them, and *not utter excision,* was determined upon in the counsels of God.

In the first place, the Lord confounded the language of these idolaters, when, contrary to His will, they were engaged in

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building the tower of Babel, in order "to make themselves a name," as they said; and, contrary to their will, scattered them over the face of the earth.

As no amendment followed upon this measure, God adopted another plan. He left these idolatrous nations that sprung up from those that were dispersed at Babel, to weary themselves with their foolish inventions, and called Abraham from the idolatrous Chusdim of Babylonia, and destined him to become the father of a nation, to which a fresh dispensation should be committed. For so far the Patriarchal dispensation, which was one of universality, had been in force. But now a *single people* was chosen out of the corrupt mass, in order that they might be the depositaries of God's truth. And thus, the *universality* of the Patriarchal dispensation was limited to one of *particularity*. However, the same truth which shone in the Patriarchal Church was to be maintained in this. Hence we may say that Judaism is Patriarchism reclaimed from abuse,—decorated, however, with various new rites and ceremonies, and confined for a season to one peculiar people.

The object of the Patriarchal dispensation was to *inculcate the doctrine of redemption*, and that of the Levitical to *preserve and exhibit it.* This the Jews did in many ways, though often ineffectually, until the day dawned and the Day-Star arose in the hearts of our bewildered race.

But that the Jews might *become fit* for such a trust, and *be kept a separate and distinct people* among the rest of the nations wholly given up to idolatry, with its attendant wickedness, a peculiar training became necessary. The Lord, therefore, took them in hand, and made them His special care, while He suffered the rest of the nations to go their own ways. After He had preserved and wonderfully multiplied them in Egypt, He brought them out with a high hand, destroying their incorrigible enemies, and saved them alive in a most marvellous manner. And, having led them into the terrible wilderness of Arabia, He made known to them His holy law, and prescribed ordinances and ceremonies for their strict observance; and protected them against their enemies by the way, and fed them with bread from heaven for forty years.

If we inquire into the particular object of this *intermediate Levitical dispensation*, we shall find that it was designed—

1. *To preserve the knowledge of the one true God in the midst of surrounding polytheism.*
2. *To perpetuate and to confirm, with increasing light, the ancient Patriarchal doctrine of redemption, through the promised Deliverer.* (Gal. iii. 24, 25.)

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And as it regards the Jews themselves—

3. *To keep them a separate and distinct people.*
4. *To teach them, by the strict demands of the law, their own inability to keep the holy law of God inviolate.*
5. *To make them long and pray for the coming of the promised Deliverer.*
6. *To prepare them to give Christ a ready welcome at His coming.*

These were some of the objects of the law given to the Jews with such solemn sanction from Mount Sinai.

The law, therefore, was not given to the Jews to be saved thereby; but, as the apostle says, "that sin might appear sin; and that sin, by the commandment, might become exceeding sinful," (Rom. vii. 13.) Again, "By the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin," (Rom. iii. 20.) The law was to conduct the Jews to Christ. Nor is it said that the Lord forced the Sinai covenant upon the Jews: they voluntarily placed themselves under it. For, when the Lord said by Moses, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me, above all people," (Ex. xix. 5,) they answered, "*All that the Lord hath spoken we will do.*" Had they remembered their repeated failures, they would not have dared to put themselves in such a position. How they kept their word, we know; for their conduct was one continued failure from beginning to end.

With few exceptions, the Jews did not understand the spiritual import of the law, in the same sense as our Saviour explained it in His sermon on the mount, else how could the apostle Paul have said of his state by nature, "according to the law blameless?" They did cleave to the letter of the law in all their religious observances; for their religion, as the mass professed it, was devoid of spirituality. They were dealt with as children. Strict obedience to the commandments of God was the great object of their laws and ordinances; and on this obedience were depending all their temporal blessings, (Isa. xlviii. 18, 19; Ps. lxxxi. 13–16; Jer. xxv. 8–11, xxix. 15–19, &c.) Their blessings were of an earthly nature, linked in with Canaan. Here, then, we have arrived at the great and essential difference of the Levitical and the Christian dispensations, which we will consider.

III. THE CHRISTIAN DISPENSATION.

In order to perceive its great difference from the Levitical

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dispensation, let us briefly institute a comparison between the two.

For instance, the *carnal* things of Israel are typical of the *spiritual* things of the Church of Christ. The *earthly* things of Israel are typical of *heavenly* things of the Church; so that *flesh* in the Levitical dispensation typifies *spirit* in the Christian.

The Sinai covenant clearly teaches righteousness by the observance of the law. The obedience to the law was to be the righteousness of Israel, (Deut. vi. 25.) Righteousness was the principle on which God acted towards Israel *dispensationally.* There were exceptions in reference to individuals, such as Abraham, David, &c., with whom He dealt *in grace,* because they believing, as we do, in Christ, got the hope of righteousness by faith, (Gal. v. 5; comp. Heb. xi. 10, 13, 16, 39, 40.) Their faith secured them spiritual blessings *contrary* to the dispensation under which they lived.

The Christian dispensation grants "righteousness without the law," even "the righteousness of God, which is by faith of Jesus Christ," (Rom. iii. 21, 22.) Hence it is a dispensation of *grace.*

And, as *grace* is the character of this dispensation with regard to God's dealings with us, so are we who live under it to exercise *love* as the principle of our conduct towards others. It was said to them of old time, saith the Lord, "an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil," (Matt. v. 38–48, &c.) So that in each dispensation the subjects of the dispensation were to exhibit the character of the dispensation.

Again, the blessings of the last dispensation were *carnal and earthly,* (comp. Gen. xv. 13–16, 18; Exod. iii. 8–17, xxiii. 23–31, &c.) The hope, therefore, of the Jew was earthly; his dispensational blessings were riches, long life, abundant fruit of the land, &c.; these were his portion, and they were tokens of God's favour to him; whereas sufferings, either in person or in property, were a sign of God's displeasure to him.

The blessings of this dispensation are *spiritual,* and the place of their possession and enjoyment is *heaven,* (Eph. i. 3; Col. iii. 2, 3, &c.) To fix an affection on earthly things now constitutes us enemies of the cross of Christ, (Phil. iii. 18–21.)

Further, the blessings of the last dispensation were *conditional;* they depended on the *conduct* of Israel, (Exod. xix. 5; Lev. xxvi. 1–46, &c.)

The blessings of this dispensation are *not conditional* on the obedience of the believer, but they are of *grace,* through faith in the Lord Jesus Christ. An obedient walk is the natural

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result of this faith as its fruit. All the precepts in the New Testament are addressed to those who are spiritually alive. A man "dead in trespasses and sins" cannot obey the commandments of God, or "mind spiritual things." The believer in Jesus *begins* with being saved, and *ends* with being glorified.

Again, in the last dispensation, the worship of carnal ordinances was imposed until the times of reformation, (Heb. ix. 9, 10.) The place of worship was likewise a worldly sanctuary, pitched upon the earth. The priesthood, also, by whom the gifts and sacrifices were presented to God, were made after the law of a carnal commandment, (Heb. vii. 11, 12, 16–23.)

In this dispensation, every believer is a priest, (1 Pet. ii. 5, 9; Rev. i. 6, v. 8–10.) Every believer has a title to enter into the holiest of all by the blood of Jesus, (Heb. x. 19–22.) And every believer is called upon to present spiritual sacrifices, and to make intercession for all saints, (Eph. vi. 16.) Christ himself is the antitypical Aaron; and every believer in Him is an antitypical priest, or son of Aaron. And as the sacrifices of the believer are spiritual, so is the place where He presents them. His place of the worship of God, and of communion with God, is in the heavens. All the carnal ordinances of the Jewish economy have passed away; and to attempt to set up things which God has set aside, is idolatry. Idolatry consists not merely in worshipping some other object than the one true and living God, but likewise in seeking to worship Him in a way that He has not appointed. In this dispensation the only acceptable worship is that "in spirit and in truth." All other mode of worship is false.

The last point of contrast which we shall notice between the last and the present dispensation is in the *enemies* of the Jews and of the people of God now. Israel was called to the possession of an earthly inheritance, which was in possession of carnal nations. They were to drive them out with the *sword*, and exterminate them, (Deut. vii. 1, 2, 16–26.)

In this dispensation our enemies are not flesh and blood, but the "principalities and powers—the wicked spirits in high places," (in Greek, ἐπουρανίοις,) (Eph. vi. 12.) Now, spiritual enemies can only be opposed by spiritual weapons, (2 Cor. x. 4; Eph. vi. 10, 13.) We are not to root up and to destroy, as the Papists have done, and would do again if they had the power, but to let "the wheat and the tares grow together until the harvest," (Matt. xiii 24–30.) The Israelites were to dwell alone (Num. xxiii. 9) in the land of Canaan, lest they should be enticed to follow the customs of the nations that surrounded them; and had they fully obeyed the Lord, there would not

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have remained one uncircumcised person in the land, (Judg. ii. 2, 20, 23.)

But the Church in this dispensation, consisting of "*the elect, scattered abroad,*" have no settled locality to dwell in, because their call is heavenly, (Heb. iii. 1,) and they are "pilgrims and strangers" here on earth, (1 Pet. ii. 11.)

The children of God are, as it were, purposely placed in the midst of this ungodly and gainsaying world, that their Christian graces might have scope to be exercised, and that they might be a light in the world and a salt in the earth. They are to be made perfect, similarly to their blessed Lord and Master, who "endured such contradiction of sinners against Himself; and who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The persecutions of Popery, the horrors of the Inquisition, and the sanguinary warfare of the Crusaders, are all to be traced to a misunderstanding of the dispensation on this point. It was acting on the principle of Judaism, instead of the principle of the gospel. This is a very practical and solemn instance of the danger of misunderstanding the character of the present dispensation, and of acting on the principles of the analogy of the Jewish economy. Previous to the fall, the love of God to His creature man was absolute and immediate; but after the fall, man stood in a very different condition with regard to his Creator. Henceforth, if the love of God operated at all, it must needs operate in a very different mode from what it did heretofore.

This peculiar mode of operation is typically set forth under the two earlier dispensations; but, under the final dispensation, it is revealed and explained in all its full-orbed glory. The beloved apostle John says, "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another," (1 John iv. 9–11.) Comp. 2 Cor. v. 18, 19; John iii. 16. In Christ, God loved us with an everlasting love—adopted us as His children—made us "heirs with God, and joint-heirs with Christ," (Rom. viii. 17.) Hence we have access to God as our reconciled Father. "We have not received the spirit of bondage again to fear, (as was the case under the law;) but have received the spirit of adoption, whereby we cry Abba, Father," (Rom. viii. 15.) Comp. 1 Cor. iii. 21–23; John xiv. 2, 3; Rev. xxi. 3, 4, &c.

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"There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," (Rom. viii. 1.)

From the consideration of these three dispensations we learn that—

1. The wonderful history of redemption, beginning with the promise, Gen. iii. 15, was *developed gradually*. The pride engendered in the heart of man in the fall by Satan, rendered such a process necessary, in order to make him sensible of his *utter inability to save himself*. The natural man, in his pride and self-conceit, spurns the idea of being beholden to another for the salvation of his soul. He is ready to make any sacrifice, and to endure any hardship for this object, rather than to look to another. To exemplify this lamentable fact, we need not go to the self-imposed tortures of the heathen devotees of India; we have, alas! proofs of its existence in the false religion of Popery, in Unitarianism, and in all bodies who deny the atonement, &c.,—nay, in every unenlightened person. Was man, therefore, to be convinced of his helpless state by nature? God had to place him under *different rules* and in *various states*, in order to afford him scope to try for himself, similar to what a parent often does with a self-willed child. And herein we perceive God's great condescension and long-suffering care to His creature man. But let fallen man be placed under whatever dispensation, or in whatever position, he will fail; because, according to God's own declaration, "every imagination of the thoughts of his heart is only evil continually." Nothing but *free grace and mercy* will do for man.

2. We must carefully distinguish between the dealings of God with His creature man, in the different dispensations,—not mixing up the one with the other, or confounding the law with the gospel. This error is constantly committed by those who pay no attention to this subject. Because what was enjoined in one dispensation is not equally so in another. For what is necessary to a child is not needful to a grown-up man. The apostle Paul tells us of himself, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things," (1 Cor. xiii. 11.)

3. Were we now to return to Jewish observance of ceremonies which are abrogated by Christ, and which were a mere "shadow of things to come," we virtually should set up a service which, in the sight of God, is idolatry. In this dispensation, God demands of us that we should worship Him "in spirit and in truth." And our not complying with this

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command constitutes us in His sight downright apostates. On this account the Church of Rome is in apostasy, and all who imitate her in her self-invented mode of worship are in the same state.

4. We are to regard ourselves, as believers in a risen and exalted Saviour, as "strangers and pilgrims here below," and, with Abraham, "look for a city which hath foundations, whose builder and maker is God." The believer in Christ is not directed to look for his inheritance in this world; as he is "*kept* by the power of God through faith, so is his inheritance *reserved* for him in heaven." "His affection is therefore to be set on things above, not on the things on the earth:" even there where his blessed Saviour now is, who in due time will come again to take His own to Himself, that they may be where He is. This being the state of mind of the followers of Jesus, they are naturally kept in constant expectation for their blessed Lord, and are always ready to welcome Him at His appearing.

5. We are not to expect the world's conversion during this dispensation. According to the apostle, the Lord is now "*taking out a people for His name,*" even as He *has done and is doing* from among the Jews. The whole history of the Church, as well as that of missions, bears witness to this truth. What has become of those churches of the East, which received the gospel from the lips of the apostles themselves, and which exhibited the truth for a time so brightly, so that its glorious light shone into the west, east, north, and south? If existing at all, they have, alas! lost the truth, and generally are resting their hope of salvation on their empty forms and vain ceremonies. Now, this would not have been suffered by the Lord had He designed the conversion of the world in *this* dispensation. Proofs in abundance to this effect might be adduced if needful.

6. We are neither to look for the *national* restoration and conversion of the Jews, nor for the conversion of the masses of Gentile nations, *before* the second coming of Christ. After "the fulness of the Gentiles shall have come in," then "all Israel shall be saved," (Rom. xi. 25, 26.) And the Israelites, being converted, will become the great missionaries to the Gentile nations, (Isa. lxvi. 19, xii. 4.) Then conversions will proceed at a different ratio from what we do now witness. For "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then it will no longer be necessary for "every man to teach his neighbour, nor every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord," (Jer. xxxi. 33.)

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7. We must not expect a peaceful termination of this dispensation, but great convulsions of nations, wars, and fearful sights, (Luke xxi. 25–28; Matt. xxiv. 7, 21, 22, &c.,) before the second advent of Christ, and the ushering in of the long-wished-for sabbath, or rest of the people of God. Upon Satan's expulsion from heaven to the earth, (Rev. xii. 7–9,) he will be furious against the children of God, and raise up the Beast, (Gr. *θηρίον*, wild beast,) and equip him by "giving him his power, and his seat, and great authority," (Rev. xiii. 2.) Through this monster of iniquity Satan will make his last onslaught on the Church of Christ, aiming at nothing less than the destruction of all who believe in the Lord Jesus Christ. Nay, he will exalt himself against God himself, will blaspheme His name, and His tabernacle, and them that dwell in heaven, (Rev. xiii. 6.) And, demanding the exclusive worship of all that dwell on the earth, "he will deny that Jesus is the Christ, and deny the Father and the Son," (1 John ii. 22.) But swift destruction will overtake both the Beast and the false prophet, and all his bands, at the coming of Christ, (Rev. xix. 20, 21.)

Art. VIII.—GLIMPSES OF FUTURE GLORY IN ISAIAH.

THE TIMES OF ISRAEL AND EARTH'S BLESSEDNESS.

Isaiah ii. 1–5.

It is only *glimpses* we get of distant scenes, outlines that need to be filled up. Here we see the whole earth at rest. War has ceased, and peace is universal. How strange the contrast to former days! The nations are in motion everywhere, even as at this hour every railway, every vessel, every highway may be found thronged; but in this vision all are bent on one end, and that is not the pursuit of gain or the race for riches and pleasure, but a far higher and nobler. People of all nations, with one consent, from north, south, east, and west, are flowing toward Jerusalem, over which the throne of the Lord is unveiled, and where shines "the light of the Lord." They go up thither to be taught the way and word of Jehovah, and then return homeward (as of old from Pentecost scenes) to gladden their families and villages and cities with the freshest tidings of divine grace.

The darkness, the gross darkness, is gone. The Sun of Righteousness has risen, and earth lies basking in His healing beams. *Christ reigns* over earth, from that throne that over-

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canopies the mountain of the Lord's house. This is the secret of the blissful change. And the prophet "*sees*" it, as Balaam looked down and saw the camp of Israel.

It shall come to pass in *the last days,* or more literally, "*the end of the days.*" The last days are the times since Christ appeared fulfilling all that former days foretold, unto the day when He appears again; in other words, the last days are the whole period between His first and second coming. But then there is in this period a portion toward the close called (Heb. i. 1, Acts ii. 17) "the last *time,*" (1 Pet. i. 5, compared with ver. 20, "Christ manifested in the last *times.*") This "last *time*" is the close of the last days, and answers to our Lord's "last day," (John vi. 39, &c.,) the period when He returns with His reward, and establishes His kingdom. This is the period meant by Isaiah in this verse, the "end of the last days."

At that time, "the mountain of the Lord's house" suddenly becomes once more illustrious over all the earth. What this "mountain" properly is, we might show from chap. xxxvi. 29, Jer. xvii. 3, Lam. v. 18, Ezek. xi. 23, Zech. viii. 3. But it is sufficient to quote what we find in Mic. iv. 1 compared with ver. 12, where the literal mountain on which the temple stood is spoken of (*a*) first as left for ages desolate in the hands of the heathen, made like "the high places" of the idols in the forests, just as has been the case ever since the mosques of Omar and El-Achsa reared their domes on that once holy platform, and (*b*) then that same spot rises into distinction and honour.* "*Established,*" fixed, no more to suffer change, "*on the top of the mountain,*" far above all others in moral and spiritual glory; "*exalted above the hills,*" by the wondrous manifestation of the Lord of glory there, exalted to pre-eminent distinction over all the earth, so that "all nations" come up hither, as streams flow to the great ocean. Yes, "*many nations*" encourage each other to go up; it is not as when Christ was born, when a few shepherds said, "Let us go now even unto Bethlehem, and see this thing that has come to pass." They go to learn "the *word* of the Lord," His revelation of Himself, and not least "*His law,*" which was magnified by the Lord Jesus in His humiliation, and is still "written in the heart,"—in other words, the righteousness of God.

"*The house of the God of Jacob*" is there again in some

* Wesley's Hymns (452):—
"Rebuilt by His command,
Jerusalem shall arise;
Her *Temple on Moriah stand*
Again, and touch the skies."

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form, and there our Prophet and Priest teaches "*His ways,*" His salvation-doings, His redemption-works. There He teaches; and the nations, "taught of Him," "*walk in His paths,*" experiencing in themselves, and showing to all the universe, that "the grace that bringeth salvation teacheth us to deny ungodliness and worldly lusts, and to live soberly, justly, and godly."

"*Out of Zion,*" in this new manner, "goeth forth the law," and "*out of Jerusalem the word of the Lord.*" There is to be some new manifestation there of Christ *the Prophet.* And, instead of Israel going forth to the nations, the nations are in these days to come to Israel and to Jerusalem to learn. The Holy Ghost baptizes them there, and forth they go homeward, to tell of all they heard and all they saw. For "by His word and Spirit" shall He still teach at the footstool "the law and the word."

There is there also the great manifestation of Christ as "*the Judge* among the nations," (ver. 4.) He is Ruler, like Othniel, Barak, Gideon, Samson, and all the other Judges of Israel, with this addition, "He shall *work conviction* in them" of all His acts being right, and not merely rule; His sceptre being one of power, but of persuasion too. This is in reference to the Spirit's work, spoken of in John xvi. 8. O blessed rule! O blessed sceptre! Under this King and Ruler all war ceases. Our ships, our iron-clads, our grooved cannon, Armstrong guns, our swords, and all weapons of war, become trophies of the victory of the Prince of Peace. They "beat their swords into ploughshares," and prune the vines with ancient spears. It is *Christ* that ends wars, strifes, tumults, envyings, &c. He brings all peace.

You see there is present here *One* who guides all the movement, the same that says, in the midst of such another scene, in chap. lx. 13, "I will make the *place of my feet* glorious," when speaking of Jerusalem. His throne is over that city, and over the temple-mountain. *Christ* is ever the source of blessing. The nearer He is, the more blessing. Christ in the heart, Christ in the Church, Christ in the earth, is the centre and source of wondrous results. No wonder, then, that the prophet cries to his people, (ver. 5,) "O house of Jacob, come, and walk in the *light of the Lord!*" This is the *light,* this scene of moral, spiritual, and physical glory. See what the Lord, as "*light of the world,*" brings at last. His ways, His rule, His law, His word, Himself revealed, is "the *light of the Lord*" for a dark world. Oh, come and walk in this light!

We would say, as Moses to Hobab, "Come with us, and we will do thee good." Come, fellow-sinner, and learn "*His ways.*" For therein is present peace and holiness, and such strength, such

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fulness, that a world shall yet thereby be blest. Justification by Christ's life of obedience and suffering unto death, this is *the way of peace*, O sinner—the way now, the way for ever. What will you think of it on that day when the nations are all there? *The grace of God* bringing salvation is that which puts you in *the way of holiness*. Submission to His holy rule, acquiescence of the heart in His blessed sceptre swayed over you, this is "walking in the light." It is what the holy John spoke of, (1 John i. 7,) "If we *walk in the light, as He is in the light*," if we walk where Jesus walked, if we are found satisfied with, and sympathising in, what satisfied Him, then we are in communion with the brethren, and with the Elder Brother, and are tasting the beginnings of glory!

O believer, learn from both ver. 5 and ver. 3, to "exhort one another," and your fellow-men, by such arguments as these; for they are God's arguments, and shall prevail. Perhaps some one may be moved at this sight of future glory, all radiating from Christ:—

"See Salem built, the labour of a God,
Bright as the sun the sacred city shines;
All kingdoms and all princes of the East
Flock to that light. Boundless is her joy,
And endless her increase. Eastern Java there
Kneels with the natives of the farthest West,
All Ethiopia spreads abroad the hand,
And worships. From every clime they come
To see thy beauty, and to share thy joy,
O Zion—an assembly such as earth
Saw never, such as heaven stoops down to see."

The prophet then for a few moments (in the manner of Jer. l. and li.) turns aside to the condition of his people at that moment. Just as a preacher with us does in applying the text enunciated. From ver. 6 to 9 this is done, and the idolaters of Israel, with all the proud boasters in human skill, are summoned to meet the Lord as He will appear on that day. And then from ver. 10 to 22, follows a description of *that day* of the Lord.

THE DAY OF THE LORD.

CHAP. II. 10–22.

It is parallel to Rev. vi. 12–17, the sixth seal ushering in the seventh, "the SILENCE" of rest and bliss. The time is "*that day*," referring to the opening of the chapter as the day when these things shall come to pass. Paul often uses this form of expression for *Christ's coming*; thus, 2 Tim. i. 12, 18, iv. 8; 2 Thess. ii. 3; 1 Thess. v. 4. Elsewhere, it is "the *day of the*

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Lord," (ver 12,) which in all the New Testament is only used of the Second-Coming day; and if it be used in the Old Testament in any other sense, reasons need to be given why. Here it is clear as noonday. It is the day when at last all "the *proud and lofty*" are brought low, (ver. 11;) not as now. It is the day when man's pride in *nature* shall be humbled. Ver. 13, 14, "Oaks of Bashan" and "cedars of Lebanon," "mountains," "hills." And his pride in his *own works* also, ver. 15, 16, "High towers," "fenced walls," "ships of Tarshish," and all works of taste and art, "pleasant pictures." Never yet has this come. Then (ver. 18) "the idols" are at last abolished; never till then. It is the day of the revelation of the Lord's majesty, when He shakes earth so terribly, (Heb. xii. 26;) a day of fleeing to the caves, where "mole and bat" might hide, and of calling to the rocks; for they go into "the *clefts*," while others climb the "ragged peaks," the pointed spikes of Serbal, or the like. The fear of the Lord has fallen on the nations. Be done with *man* now! (ver. 22.) It is to be all *the Lord* now, the *Lord alone!*

O happy day for my soul, (says the believer,) under all this time of woe! Happy day for earth, when at last the idolatry of Popery, and heathenism, and man's intellect, and all the pride of infidelity, is for ever silenced, and Jehovah shines forth in glory! "JESUS only," as at the Transfiguration—that Transfiguration realised on earth—"This is my beloved Son—hear Him."

Where are the Lord's people hid in that day? See chap. xxvi. 20, 21. In His chambers, *Himself* the hiding place; and then caught up to meet Him in the cloud of glory. But where shall be the *ungodly?* You see nothing will avail you in that day; the nothingness of man is demonstrated, (ver. 22;) your ships, towers, oaks, idols. Will you then "*cease from man*" now, and receive *God?*

When may that day come? Any time. In the hour you think not. Nowhere is it said that there shall be any warning of it. No "thousand years" previous to its arrival; for, as in Rev. xix., heaven is opened, and the Judge comes ere the thousand years of chap. xx.—so here. Observe this chapter shows that there is no time of millennial rest till "*the day of the Lord.*" For,

1. There can be no time of peace till then, since "the fenced wall," and "high tower," and "ships of Tarshish," (ver. 15, 16,) declare that till then man is at war with man.

2. There is no end of idolatry till then; it is only then, (ver. 18–20,) when the Lord comes, that idols are abolished. Till then, missionaries gather out the elect in every land; but the

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idols remain. Till the day of the Lord come, men of science and intellect will worship works of art, ("which they make, each one for himself, to bow down unto," ver. 20.) Till then the millions of Popery will bow to the crucifix and the Virgin's form; till then the millions of India and of China and of Japan, and all other lands, four-fifths of our teeming globe, will continue to honour their images of gold and silver. Oh that that day were come—

> "When o'er our ransom'd nature,
> The Lamb for sinners slain,
> Redeemer, King, Creator,
> In bliss returns to reign!"

For once more let us notice—

3. There is no consecration of man's talents, and of earth's productions to the Lord till that day. Till then their "pictures," "oaks," "cedars," &c., are used for show and self. But when on that day the Lord has "terribly shaken" the earth, (the "*earthquake*" of Rev. vi.,) and slain His thousands, the Antichrist and his hosts, and all who refused the gospel offered to them, then shall a new state of things begin. As the burning of Joab's corn-fields sent him to ask at Absalom, Why hast thou done this? so shall these terrific scenes be used by the Lord to send *the heathen* and *Israel* to inquire, "Lord, what wouldst thou have us to do?" Not that of themselves these scenes can convert, any more than sickness or terror now; but such shall be the Lord's *means*, while He pours out His Spirit on all, and "works conviction" (ver. 4) thereby in them all.

Art. IX.—CHRIST THE TRUE NOAH.

The word "Noah" signifies *rest*. This name was given to the patriarch of the deluge, by his father Lamech, at his birth. "And he called his name Noah, saying, This same shall comfort us concerning the work and toil of our hands, because of the ground which the Lord hath cursed," (Gen. v. 29.) In the very brief sketches which are given of antediluvian life, every remark which any person made attracts much attention. In the 5th chapter of Genesis there is little besides the genealogies of the patriarchs in the line of Seth. He was born—he lived so long—and he died. This is all that is said of nearly every one. How solemn the words, "*and he died,*" come booming

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down to us from those distant times! and the more solemn, as we think of the long life preceding the death, and that nothing is recorded in most cases concerning the life!

There are two exceptions in Enoch and Noah. Of the one it is said, that "he walked with God, and was not, for God took him;" and of the other, that he walked with God, and was called to pass through a strange scene on earth. In the brief antediluvian sketches most is said of those individuals who were examples or warnings in some special manner; and doubtless there is some important lesson to be learned from each of these cases, but we shall only refer to Noah, and mainly to him as a type of Christ, or an illustration of what the Saviour is to all who trust Him.

The mind of the Christian is instinctively led on to the Lord Jesus by the words of Lamech already quoted. Whatever fulfilment they may have had in Noah, was only a shadow of what the Lord Jesus is and does. Some suppose that Lamech not merely breathed a wish, but uttered a prophecy, and that God, who sees the end from the beginning, inspired him thus to speak. We know that parents used in ancient times to give names to their children which were suggested by circumstances around them, or by the hopes which they cherished. Sometimes these hopes were not realised, and sad-hearted parents lived to prove how little their children answered to the names which they had given them.

But leaving this ancient family circle, let us inquire in what respects Noah may be considered as shadowing forth Christ; and show that those who trust in Him, and who in faith and affection call Him by the glorious names which God hath given Him, shall never be disappointed.

Noah was a type of Christ in the *name* given him; which signifies "*rest*, refreshment, or consolation." Christ is the true rest, the safe hiding-place, the lasting covert, the refreshing shadow. In His propitiation there is rest for the conscience; in His person, rest for the affections; in His promises, rest for the desires; and in His prospects, rest for the loftiest hopes of the immortal soul.

In his *character*, Noah sets forth Christ. He was a just and upright man. He walked with God, and found favour in His sight. The Lord Jesus was absolutely perfect; on Him, as His beloved Son and righteous servant, God's eye of holy complaisance ever rested. He always did the things that pleased Him; there is no drawback in His character.

In his *testimony* to a wicked world, and in the reception which it met with, Noah shadows forth Christ. He was a

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preacher of righteousness to a wicked generation; but when he had finished his testimony, and God had shut him in the ark, he might well say, "Who hath believed my report?" How does this apply to Christ? His faithful and unwearied preaching was closed by His sad and solemn acknowledgment: "O righteous Father, the world hath not known thee," and by His pathetic lamentation, "O Jerusalem, Jerusalem, how often would I have gathered thee, but ye would not!"

Noah constructed an ark of safety for his house, and they were saved by virtue of their relationship to him. So Christ is "the author of eternal salvation to all them that obey Him." He is the open door to perfect safety and boundless blessings. "He came into the world to save sinners;" He "ever liveth in heaven to save those to the uttermost who come unto God by Him."

After his great deliverance, Noah offered up a sacrifice to God, which was most acceptable. In Gen. viii. 22–24, we read that, on this occasion, "God smelled a sweet savour." No doubt the *gratitude* of Noah, in so readily worshipping God as soon as he came out of the ark, was very acceptable to his heavenly Preserver; but there is something else implied in the words, "sweet savour," or "savour of rest." This term, so often used in the Book of Leviticus and elsewhere, here occurs for the first time; and, doubtless, the true reason why Noah's sacrifice was a sweet savour unto God, was its typical aspect. Thus Noah, who was, like Abel, a man of faith, considered his offering: thus God regarded it. God ever *rests* in what Christ has done; even in His wondrous obedience unto death. That offering and sacrifice is unto Him "a sweet smelling savour," (Eph. v. 2.) It ever fills the sanctuary of His presence. There it is instead of our sins; there it is as a reason for our blessedness; there it is as a plea for us to use with God, and a weapon to wield in the sore conflict with hell and sin, (Rev. xii. 11.) Thus through one offering our services are accepted, and become a sweet savour unto God, (Heb. xiii. 16; John xiv. 13; Phil. iv. 18.)

Noah was in a sense the heir and trustee of the promises of God. With him God made a covenant, of which He gave him a token, (Gen. ix. 13–17.) This covenant secured the continuance and blessing of the earth; and by virtue of it, "seed-time and harvest," and other earthly blessings, are still ours. Jesus is the Mediator of the new covenant: in Him the promises are all yea and amen. He has merited everything for His people; and for His sake all shall be fulfilled to those who plead them before God in dependence on His name.

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Noah, after the deluge of water, became the second father of the human race,—another Adam, as it were, in a new world. After the deluge of sin has been baled out, and the deluge of purifying fire has done its appointed work, (2 Pet. iii.,) Christ, as the true second Adam, the quickening Spirit, will rule over a new world, wherein dwelleth righteousness. Then, indeed, "His rest shall be glorious," or "GLORY," (see margin, Isa. xi. 10.) Then all the glorious predictions of the ancient prophets will be accomplished, and the anticipative song which John heard will be fulfilled, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

To one other thing suggested by these words of Lamech we just refer. Noah may set forth Christ *in the expectations which were entertained at His birth.* The words as they came from Lamech are very suggestive. There is a tinge of sadness in them. The reference to "the ground" shows that the curse pronounced in Eden had indeed taken effect. Just think of Lamech come in from the toil of the day, where he had been battling with the thorns and thistles, the sweat is still on his brow, his limbs are weary; but he is told "a son is born unto thee." He takes the babe in his arms, and says, "The same shall comfort us." Some suppose that the blessing given to Noah in Gen. viii. ix., already referred to, did, in some measure, fulfil these words,—ameliorate the curse, and make earth more fruitful. However this may be, it is evident that, amidst his sadness, some solace was realised by Lamech in connexion with his new-born son.

We shall do well to combine in our thoughts *caution* and *consolation.* May we not learn *that the hopes which are often excited by earthly relationships will only be truly realised in those relations which are heavenly.* We had need beware of serious mistakes in saying, "*This same shall comfort us.*" Our true consolation cannot come from *things,* however great or many; or from *friends,* however true and kind; but from *one* PERSON. Therefore, let us take our stand at the manger, the cross, the tomb of Jesus, and then, looking up to the throne, where He who lay in a manger, who hung on a cross, and was immured in a dark grave, now sits in glory, and triumphantly sing, "THIS SAME SHALL COMFORT US." If we do this, we shall never be disappointed. The ground is indeed still under the curse, and we too were under the curse of God's righteous law which we had broken; but Jesus has been "made a curse

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for us ;" *we* are blessed now, and the earth shall be blessed soon. Let us ever dwell in the "sweet savour," and constantly aim to realise His love. Then, amidst the trials of life, (even with the sweat on the brow,) His example shall animate us, His presence shall cheer us, and His love shall constrain us. If we are called to pass through affliction, to suffer losses, to endure pain or poverty, and to part with dear friends, Jesus will still be our Noah, our rest, our refreshment, our consolation. We may ever look up and sing, "THOU ART THE SAME," and Thou art our consolation!

When Jesus, the true Noah, was born, wondrous things were foretold of Him. Go, believer, listen to Gabriel's message, (Luke i. 30–32; Matt. i. 21,) to the angels' anthem, (Luke ii. 14,) to the songs of Mary and Zachariah, (Luke i.,) of Simeon, (Luke ii.,) and say, have not all these predictions and hopes been made good hitherto? and not one word shall fail of what remains to be done. The dayspring hath shone. Jesus hath died to save His people from their sins, and soon "He will reign over the house of Jacob for ever," be the light of the Gentiles, and the glory of His people Israel.

While He is absent, let us not try to find a paradise on earth; let us not put any creature in His place; but ever live looking to Him, living for Him, and longing for that rest which He will give to all troubled ones, "when He shall come to be glorified in His saints, and admired in them that believe."

Till then, imitating His faith and hope when a man of sorrows here, let us solace ourselves with the sweet words of the psalmist, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living."

Notes on Scripture.*

JER. XXX. 21.

INSTEAD of the plural expression—"their *nobles*," we ought indisputably to read it in the singular number,—"their *noble*," or "their

* The following "Notes" are from the works of the late John Walker, of Dublin.

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glorious one." The original word is as decidedly singular as the following word, "their governor." Indeed, from the whole tenor of the rest of the verse, it is manifest, that ONE individual is spoken of, not several: and so little room was there for any mistake in the translation, that I have often suspected that it originated in the indistinctness of dictation, the first letter of the word "shall" coalescing with the preceding word "noble." However this may be, there is no room at all to question the justice of the correction: and, small as it may appear, the remarks which I am about to add will perhaps convince the Christian reader of its importance.

The words stand in immediate connexion with the 18th verse: "Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places," &c. Now, if we receive the distinct interpretation of all such promises assigned by the apostles, we shall be certain that it is to the times of the MESSIAH they all point,—to *His* coming, and to *His* kingdom. Thus, the promise in Amos ix. 11, "In that day will I raise up the tabernacle of David that is fallen . . . . and I will build it as in the days of old;"—is obviously similar to this in Jer. xxx. 18–20. But we have the express authority of an apostle, (Acts xv. 13–18,) that the promise in Amos pointed to what took place in the MESSIAH's kingdom and the apostolic age; and we are therefore bound to interpret similarly the corresponding promise in Jeremiah.

We are therefore led at once to decide, that He who is marked in the 21st verse as *the noble*, or *glorious one*, of Israel,—as *their governor who shall proceed from the midst of them*,—is no other than the MESSIAH. We may leave it to the commentators and divines of the antichristian world to point to some earthly prince, or succession of earthly princes, raised up to the Jews after their return from the Babylonish captivity; as the unbelieving Jews still dream of such a prince to be yet raised up to them. The true Israel of God are called to "be joyful in their King," (Ps. cxlix. 2;) and to acknowledge with praise and thanksgiving to the Lord, that He "*hath* visited and redeemed His people;" that He "*hath* raised up an horn of salvation for us in the house of His servant David; to perform the mercy promised to our fathers, and to remember His holy covenant, (Luke i. 68, &c.)

MATT. xvii. 24–27.

The words rendered *tribute-money* and *tribute* in the first of these verses, and *a piece of money* in the last of them, are quite different from the words rendered "*tribute or custom*" in the 25th verse. They are Greek names of particular coins, equal in value to the *half-shekel* and *shekel* of the Hebrews. Accordingly, in the 24th verse we ought to read, "They that received *the half-shekels*,"—"doth not your Master pay *the half-shekels?*" And in the 27th verse we ought to

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read, "thou shalt find *a shekel.*" And we are thus at once led to note the justice of that reference to Exod. xxxviii. 16, which is made in the margin of our larger Bibles.

[I prefer the translation of "*half-shekels*" and "*shekel,*" retaining the name of the Hebrew coins, to the Greek terms "*didrachms*" and "*stuter,*" which are employed by the evangelists; because to many English readers the latter denominations of coin would be quite new, while they are well acquainted from the Old Testatment with the equivalent Hebrew terms.]

I proceed to offer some remarks, which may show the importance of this correction of our translation. According to the common version, it might be supposed that the occasion to which this narrative relates, was the collection of some tax imposed on the Jews by the Roman government, under which they lived; such as the Lord was questioned about on another occasion, Matt. xxii. 17. But it really was not. The payment of such taxes was not in any sense *optional:* as the question put to Peter by the collectors intimated that the payment of this tribute was. It might seem also that the Lord, in His question to Peter and His inference from Peter's reply, designed only to assert His rightful claim to exemption from any tax imposed by "the kings of the earth," as ranking with them in dignity. But, in fact, it is an infinitely higher rank He claims; even one with the King of kings, with JEHOVAH, with the God of Israel.

The tribute-money really spoken of was that *divine* appointment of the Law, given through Moses to the Jewish people, of which we read in the 30th chapter of Exodus, from the 11th verse, commencing with the words, "JEHOVAH spake unto Moses, saying, When thou takest the sum of the children of Israel," &c. Upon that *divine* authority it was enjoined that, when the people were numbered, every one of them from twenty years old should give *half a shekel*, neither more nor less, as "a ransom for his life unto the LORD, that there might be no plague among them." This is expressly called, "an offering unto the LORD,"—"the atonement-money of the children of Israel;" and was appointed "for the service of the tabernacle of the congregation." See also 2 Chron. xxiv. 9.

It is now sufficiently evident that, when the Lord Jesus called the attention of Peter to the acknowledged principle—that any tribute imposed by *the kings of the earth* was imposed, not upon their own children, but on strangers, and that the children were therefore free from the payment of it,—he did not intend to claim a right of exemption merely from such *earthly tribute;* but to argue, by analogy, from it to that tribute enjoined by the immediate authority of the King of Heaven, the God of Israel, on His people, as an offering to HIM, and for the service of His sanctuary. And in the ground on which the Lord claimed a right of exemption from this, He plainly marks Himself as THE SON OF THE MOST HIGH GOD, in that sense which imported perfect unity of rank with the FATHER. He humbled Himself indeed to become the Son of man, and was "made of the seed of David according to the flesh."

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But if this had been His only character, He would have been as much *bound* by every divine institution of the Mosaic Law, as any other Jew. Nay, the same *obligation* would have remained, if He had merely united with the human nature that of the highest angel, or the highest supra-angelic—but *created*—nature. Nothing could vindicate from blasphemous presumption His claim to liberty from a *divine* institution, but His being one with the Father, "God over all, blessed for evermore."

JOHN v. 17, 18.

The expression of "*his* Father" altogether fails of conveying the force of the original, πατερα ιδιον, which imports "*his own*, his *special* Father;" so *peculiarly* His own, that no other could in the same sense claim the character of the Son of God.

The word ιδιος in this emphatic signification occurs most frequently in the New Testament, and is commonly rendered correctly by our translators, "his *own*," "their *own*," &c., nor do I recollect any instance of its mistranslation beside the present. Out of the numerous examples of the word, one more may be sufficient to illustrate its import to the English reader. Luke vi. 44, "For every tree is known by *his own* fruit." Does not this manifestly mark the fruit *peculiar* to that species of tree, and which no other produces? And thus the Lord Jesus declared, not only that God was His Father, but that He was so in a *special* sense, exclusively *peculiar* to Him, and not common to any other.

This remark removes all ground for wondering that His Jewish hearers understood Him in this, as "making Himself equal with God:" an inference which they could not have drawn, if He had merely declared Himself *a* Son of God, but not specially *the* Son; inasmuch as they were all accustomed to speak of God as their Father. Thus in John viii. 41, "We be not born of fornication, we have one Father, even God."

ACTS ii. 42.

This passage ought certainly to be rendered, "in the apostles' doctrine, and *in the fellowship*," or "*contribution*." By the latter expression, the same Greek word (κοινωνια) is rightly translated in Rom. xv. 26.—"a certain *contribution* for the poor saints which are at Jerusalem." In 2 Cor. ix. 13, it occurs in the same sense; "for your liberal *distribution* unto them, and unto all:" which would literally run—"for *the liberality of your contribution*," &c. And again in Heb. xiii. 16,—where our translators have rendered it verbally,—"to do good and *to communicate* forget not." And so the adjective

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κοινωνικος, formed from the substantive, is rendered *willing to communicate*, in 1 Tim. vi. 18. And in like manner the verb κοινωνεω, in Phil. iv. 15; Rom. xii. 13; and Gal. vi. 6.

These examples are more than sufficient to establish that the word recurring in Acts ii. 42, is employed in the apostolic writings, for that communication of worldly goods to the necessities of their brethren, which the Christians were exhorted not to forget, and in which—as one of the *stated* ordinances—the Church at Jerusalem is declared to have "continued steadfastly." I say,—as one of the *stated* ordinances; for, in this view, the contribution here spoken of is to be distinguished from such an *occasional* collection for the necessities of distant saints, as the apostle speaks of and regulates in 1 Cor. xvi. 1–3. See also Acts xi. 29, and 2 Cor. viii.

But why might we not retain the common version of this passage,—"in the apostles' doctrine and *fellowship?*" understanding, *in fellowship with the apostles*, or *in the apostolic communion.* I reply, because the structure of the original will not properly admit this version. [To warrant it, the words should run τῃ των ἀποστολων διδαχῃ και κοινωνιᾳ, instead of τῃ διδαχῃ των ἀποστολων, και τῃ κοινωνιᾳ.]

I insist the more upon the corrected version of this passage, because it tends to prove that the communication of goods, which went on among the disciples in the first church at Jerusalem, was no other than that which the other apostolic churches practised, and which the disciples *generally* were exhorted to maintain; nothing like that theological fiction of an absolute *community of goods* among the Jerusalem Christians, to the exclusion of all private property.

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1 Tim. v. 12.

Our translators seem to have been *unfortunately fond* of introducing this word *damnation;* and frequently, where the original conveys nothing at all like the import of that English expression. The present passage, for example, ought to be rendered "*having* censure," or "*incurring* censure, *because they have made light of their first faith,*" that is, of the faith pledged to the first husband.

The second marriage of a female was generally considered *discreditable.* By contracting it she was conceived to throw a slight on the memory of her former husband, and so to violate a kind of *fidelity* still due to him, though dead. Thus Virgil represents the widowed Dido on Æneas's desertion of her, as bewailing her *breach of faith to the dead Sychæus.* (*Non servata fides, cineri promissa Sychæo!* Æn. iv. 552.)

The English expressions *damn* and *damnation* are immediately formed from the Latin *damnare* and *damnatio*, which signify to *condemn*—*condemnation;* and in this general meaning the English derivatives were originally employed. But having long lost that *general* meaning,

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by the popular application of the terms exclusively to the future punishment of the ungodly, these expressions ought to be expunged from our English version, even where the Greek phrase does properly import *condemnation.*

But that is not the case in the passage under consideration. The word (κρίμα) which is there employed literally means *judgment*, or a *judicial sentence*, and is rightly rendered *judgment* in Matt. vii. 2; Acts xxiv. 25, and elsewhere. We know also that the apostle, so far from considering the second marriage of a Christian female as necessarily involving apostasy from the faith, and final condemnation, expressly declares, in the 14th verse, that he would have "the younger widows to marry, and bear children," rather than incur the various evils to which they might otherwise be exposed. In that verse, indeed, our translators have given—"the younger *women*," without even printing the word "women" in the italic character, to mark it as an ellipsis which they have supplied. But it is evident from the whole context, that the ellipsis ought to be supplied with the word *widows*, which some Greek manuscripts indeed insert. The apostle also expresses the same judgment in 1 Cor. vii. 8, 9.

Heb. viii. 3.

Here the insertion of the word *man* is very injudicious. It is quite evident from the context, that the ellipsis ought to be supplied, "this *high priest.*" A similar remark applies to Heb. vii. 24, and x. 12, in both of which passages we ought to read, "this *priest*," instead of "this *man.*"

A similarly unwarrantable insertion of the word *men* may be noticed in Acts ii. 45, where the version ought to be, "and parted them to all, as any one had need." It is evident that we are to understand *all the brethren* that needed. The same remark applies to 2 Cor. ix. 13.

James v. 14, 15.

Instead of the words, "*shall* save *the sick*," we should read "*shall* heal *the sick*," or restore him to health.

Nothing is more indubitable than this correction. The Greek word σωσει is applicable to deliverance from any danger or calamity, as preservation from drowning, (Matt. xiv. 30,) to escape in shipwreck, (Acts xxvii. 31, 44, xxviii. 1, 4,) &c. But in no fewer than eleven other passages of the New Testament is the word applied to recovery from sickness, or deliverance from bodily infirmities, viz., Matt. ix. 21, 22; Mark v. 23, 28, 34, vi. 56, x. 52; Luke viii. 36, 50; John xi. 12; Acts iv. 9. In all these places our translators have rightly employed

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some English phrase denoting restoration to health, or bodily soundness; while, in all of them, the Greek word is precisely the same, as they have mistranslated *save* in James v. 15. (The same verb also, only compounded with a preposition, occurs in the same sense in Matt. xiv. 36, and Luke vii. 3.)

That it is deliverance from disease that is here intended, appears indeed plainly from the words of the passage, "shall save *the sick*," and "the Lord shall *raise him up*." The latter expression is commonly applied to a person raised up from a sick-bed, as in Matt. viii. 15, ix. 6, 7, 25; Mark i. 32. And as to the former words, no one capable of reading the original to any advantage can doubt that the necessary import of the Greek σώσει τον KAMNONTA is,—"shall deliver him *from his sickness*." The man who does not feel this to be the decisive force of the words, at least when his attention is directed to it, may think that he knows Greek, because he has learned to spell it; but he really knows nothing of the language to any useful purpose.

Something of this may be felt even by the mere English reader, if for "*the sick*," we substitute the phrase "the *patient*." In marking the character or state of the person whose deliverance is spoken of, the nature of the deliverance intended is sufficiently intimated. If one has fallen into the water, and I exclaim, "Who will save that drowning man?" could any one doubt that the expression "*save*" in such a connexion, implied deliver him from drowning? Even so in the case of a sick person; if I speak of something as that which will save the patient, is it not manifest from the connexion, that, by his being saved, I mean simply delivered from his disease?

But some perhaps may urge, as an objection to this view, that it is written, "*if he have committed sins, they shall be forgiven him*."—It is: and this leads me to mark one or two things for the further elucidation of the passage.

It is plain, that it could not have been the apostle's design to give any directions by which a Christian should be exempted from the bodily infirmities, and ultimate mortality, which are the common allotment of all men in this world.

But besides such cases of sickness and of death as occur in what is called the ordinary course of nature, the Scriptures expressly teach, that there are other cases, which form part of the fatherly discipline which the Lord maintains over His children, for their profitable correction, and "that they should not be condemned with the world." Heb. xii. 5, 7; Job v. 17, 18, xxxvi. 8, 10; Ps. lxxxix. 30, 33. Thus, when the apostle Paul rebukes the Corinthian church for their gross abuse of the Lord's Supper, he declares to them, (1 Cor. xi. 30, 31,) "*for this cause many are weak and sickly among you, and many sleep*," that is, have been visited with death. He recalls their attention to the divine origin and nature of the ordinance which they had so much perverted, that it ceased with them to be the Lord's Supper, (ver. 20,) and testifies that in this they were "eating and drinking judgment to themselves," (ver. 26,) that is, bringing on them-

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selves those judicial visitations of sickness, and death itself, by which the Lord mercifully rebuked their sin.

Now it is evidently *such* a case of sickness that is spoken of in the passage under consideration from the Epistle of James, when it is said, "*if he have committed sins, they shall be forgiven him:*" that is, if the sickness has been sent as a visitation of corrective discipline for sin. And, in such a view, the sick person appears to be represented as acknowledging it when he *calls for* the elders of the church, that he may be restored to health. His sin being forgiven, the rod of correction which it had occasioned shall be removed.

NAH. ii. 6, 7.

The narrative of Ctesias, about the fiery immolation of the last Assyrian king, Saracus or Sardanapalus, in the funeral pyre of his ancestral palace, is so fully confirmed that Mr Rawlinson considers that there cannot be the least doubt respecting its truth. Ctesias states that the cause of the capture was the destruction of the city-wall by an unexpected rise of the river. Mr Rawlinson considers that this explains a remarkable passage in the book of the Prophet Nahum, (ii. 6, 7.) He gives the following translation, which, following Mr Vance Smith, somewhat departs from the authorised version:—"*The gates of the rivers are opened*, and the palace is *dissolved;* and Huzzab is led away captive: she is led up, with her maidens, sighing as with the voice of doves, smiting upon their breasts." In an interesting note he quotes the experience of Mr Loftus, who describes how, in 1849, Bagdad was imperilled by the inundation of the Tigris. Now we know that there was a flood-gate at the north-west angle of Nineveh, which would be endangered by any sudden and great rising of the Tigris; and supposing such a rising to have taken place, the torrent of water rushing up the moat might have undermined the northern wall, have poured into the city, and the palace platform, made of sun-dried bricks, would then begin to be "dissolved."—*Rawlinson's Five Great Monarchies.*

"Jesus answered and said unto them, Elias truly shall first come, and restore all things."—MATT. xvii. 11.

This saying is a prophecy. It is not a history. It predicts a future Elias. Our Lord refers not to a past but to a future person and event —"Elias *shall* come." But the three disciples to whom the saying was first spoken, understood it to refer to a dead person and a past event, the coming of John the Baptist. Were they right? We know that they did not at that time understand what their Lord meant even by "the resurrection from the dead." How then can we be certain that they understood aright what He meant, when He told them "Elias shall come and restore all things?" In their opinion He meant

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John the Baptist, whom Jesus had called *an* Elias, and who had already come in the spirit and power of the Old Testament Elijah. But John, when this saying was uttered, had been beheaded, his work was done, and he had *not* restored all things. How could he, then, be *the* Elias that truly shall come and shall restore all things? John the Baptist himself, when asked by the Sanhedrim whether he was the Elias, had expressly declared that he was not.

Early fathers of the Christian Church, such as Justin Martyr and Augustine, held that our Lord predicted a future coming of Elijah and an eminent recent commentator on the words of our Lord, Stier, agrees with them, and maintains very decidedly that this predicted third Elias, who is to restore all things, and to prepare for the millennium and second coming of Christ, shall be the very Elijah of Ahab's days, returned in proper person to earth, as he did return along with Moses on the Mount of Transfiguration. In extreme opposition to this opinion, our popular modern commentators, Henry and Scott, agree with Calvin in explaining, like the three disciples, the prediction of our text as being nothing more than a reference to the past coming of John the Baptist. Neither Henry, nor Scott, nor Calvin, notice the fact, that our Lord spoke not in the past tense but in the future, "Elias *shall* truly come." The true interpretation of this very remarkable saying of our blessed Lord seems to us to lie between these two extreme opinions. It predicts a future coming of an Elias, not of Elijah, nor of the Baptist, in their proper persons, but of some one in the spirit and power of Elijah and the Baptist. It promises a divinely-commissioned human messenger to prepare for the second coming of Christ, as the Baptist prepared for His first coming. By this interpretation we adhere to the literal meaning of our Lord's words. We do not change the future into a past tense with one set of interpreters, nor do we with an opposite school adhere to the mere letter of the name Elijah. We believe that Gabriel and our Lord have explained it as implying some one in the power and spirit, and not in the very person of the ancient Elijah. The middle course seems here the best, and the truth appears to lie between the opposite extremes of Augustine, Justin, and Stier on the one hand, and of Calvin, Henry, and Scott on the other. It were easy to defend this interpretation were it necessary to do so. Recent interpreters of great name seem to approach it. A detailed examination of the one hundred and two places where the word Elias or Elijah occurs in the Old and New Testaments would wear out the patience of our readers. We will, therefore, here assume its correctness, and point out some views given by the light thus thrown upon so momentous a saying of our Lord.

1. The future proceedings of God shall resemble the past. "That which hath been is that which shall be." The change from the present dispensation to the millennial shall take place by an agency, such as changed the patriarchal into the Mosaic dispensation, and the government of the judges to that of the kings.

2. As the humiliation advent of Christ was introduced by a suffering

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forerunner, an Elias, so the exaltation advent shall be introduced by a triumphant forerunner in the spirit and power of Elias.

3. As the second Elias "did no miracle," and the first Elijah scarcely wrought any, the third Elias may introduce the millennium, or new dispensation of the gospel, without having personally the power to work miracles.

4. Both the second and the third Elias were specially predicted by the old prophets, particularly by Isaiah and Malachi.

5. As the appearance of the second Elias was the sign that preceded the first advent of the Son of man, the appearance of the third Elias will probably be "the sign of the Son of man," previous to His second advent.

6. As the second Elias swayed the minds of the great body of his countrymen, so that the unbelieving scribes and Pharisees were influenced to come to His baptism, we may expect that the third Elias, by obtaining the sway of public opinion, that paramount power of the civilised world, shall influence the minds of rulers, and bring the governments of mankind into a Christian groove and course of procedure.

7. As the first Elias had sway over the mind of King Ahab, and the second Elias, feared by Herod, and followed by a great multitude of disciples, had such influence with the multitude, that the rulers were afraid of being stoned if they reflected against His prophetic character, so the third Elias may be at the head of such an organisation of true and earnest Christians as shall morally influence the dominant classes, and bring compulsory power everywhere, and the governments of the world, under the sway of moral and Christian influence.

8. It is by such influence that we may expect the third Elias to fulfil His predicted duty, of "turning the hearts of the fathers to the children, and the hearts of the children to their fathers," thus bringing into unity the upper and lower classes of society, and binding all together by domestic and patriarchal institutions, revived and reorganised, so as to bring about more or less gradually the predicted "restitution of all things."

9. As the first Elias shut up the heavens in drought, and opened them by abundant rain, so after the spiritual drought since the days of the second Elias, we may expect that the mission of the third Elias will be the occasion of the latter rain, and the abundant outpouring of the Holy Spirit, for the conversion of the fulness of the Gentiles.

10. As baptism with water characterised the ministry of the second Elias, so baptism with the Spirit will be the blessed accompaniment of the third Elias.

11. John made ready a people prepared for the suffering Christ, so the third Elias shall prepare the Church and the nations to yield universal allegiance to the crown, and sceptre, and word of the triumphant Redeemer.

12. The Church ought to be prepared to expect, to pray for, and to welcome a third Elias, so that when he comes he may not be rejected as the old prophets were in their day; and in order to this the pro-

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phecies respecting the third Elias need to be opened up, so as to exert their due influence.

13. The expectation of the coming of an Elias will animate the hopes and efforts of the churches, both pre-millennarian and post-millennarian, and may even attract the minds of Jews and Mohammedans, to prepare for the anticipated messenger, who is to be the great leader in preparing the way of the Lord, and making straight a highway for our God in the existing desert, that moral and religious desert, the intellectual, political, and ecclesiastical chaos which constitutes the existing Christendom.

14. As Moses seems to have been guided by calculating the time of the termination of the Egyptian captivity predicted to Abraham; as Daniel knew by books the approaching termination of the Babylonish captivity, predicted by Jeremiah, so the great majority of prophetic interpreters now agree that the prophetic numbers (such as the 2300 years of Daniel viii.; the 1260, 1290, 1335 of Daniel xii.; the 2520 years, the 42 months, the seven times, &c., &c., of Isaiah and John) do wondrously harmonise in pointing to the present age as that in which the Egyptian and Babylonish captivity of the New Testament is to terminate.

15. At the time of the end, prophecies until then sealed, misunderstood, overlooked, neglected, shall be opened up, be understood, and be influential, so that they, as miracles of foreknowledge, shall be fully more effective than were the ancient miracles of power.

16. The opening up of long-sealed prophecies recorded in the Bible, which is acknowledged by the leaders of mankind to be divinely revealed, shall be to the third Elias an instrument of power over the minds of men, far more extensive, effective, and immediate, than were the physical miracles that introduced these prophecies, and at first evidenced their divine authority.

17. The work of the third Elias will be built upon the old foundations, according to the principles of Scripture and right reason. It will be the development, the effect, and the efflorescence of the past dispensations; and the matured fruit of the seed sown by the first and second Elias. He will prepare the glorious result of the first advent of Christ, will be the man of Christ's right hand, for whom a place has been prepared by the Father. He will be "that faithful and wise steward whom his Lord shall make ruler over all that he hath," and to whom He "shall give power over the nations." He will be the central human agent of Christ, and of the word and Spirit of the living God, as Noah was "in the days before the flood," as Abraham "in the days of Lot," and as Joseph, and Moses, and Elijah were in their several generations.

18. It has ever been the glory of God to effect the greatest possible results by the least possible means, and to evolve the future in an orderly and natural manner out of the past. And with this great principle of the divine government, the foregoing interpretation of the prediction of our Lord seems fitly to accord.*

* We gladly give insertion to the above thoughts, though inclining to the literal fulfilment of Malachi's words.—*Ed. Q. J. of P.*

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Reviews.

Palestine for the Young. By the Rev. A. A. Bonar, Glasgow. London: Religious Tract Society.

This volume not only recommends itself by its handsome exterior, but by the remarkable fulness and accuracy of its contents. While thoroughly suited for the young, it is, at the same time, the work of a scholar and of a careful student of Scripture. Its prophetical references are well-chosen and well-put, by no means too numerous: indeed, we could have welcomed many more; and we have no doubt the author's difficulty lay in selection, for only those who have gone over the geography of Palestine in connexion with Bible references, know how very largely *prophetical* these references are.

The publishers ought to have furnished a much better map to a volume like this. It is evidently an old shopkeeper dressed up for the occasion.

Home in the Holy Land. By Mrs Finn. London: J. Nisbet & Co. 1866.

This is by far the best book of its kind that has been written on Palestine. It is so thoroughly *real* in all its scenes, that the fictitious accessories necessary for carrying on the story not only do not obtrude themselves on our attention, but are felt to be essential and natural parts of the narrative. It deals with those interior details of Eastern life which a traveller knows nothing of, and which only long residence in the land can enable any one to describe. The dialogue is singularly natural, the description is most graphic, and the scenes so vividly brought out, that you feel yourself at one time a traveller along the rough roads of Syria, and at another a resident in the Holy City. The style is pure and classical.

Those who have visited Jerusalem in past years will call to mind the Christian hospitalities of the former consulate, the kindnesses and attentions of the accomplished consul and his no less accomplished lady. He, both a gentleman and a scholar, represented England well, vindicated her honour, withstood an imperious Pasha, protected the weaker sects and nations against the tyranny of the strong. It was he who befriended the Abyssinians in the Holy City, and came to their rescue when Russian force was about to seize upon their property. It was he who for years not only took the Jews under the British buckler, but personally befriended them, both in things temporal and spiritual, found work for them, cheered them, gathered them round him, espoused

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their cause, secured justice for them. They will long remember the names of Consul and Mrs Finn, and pray for their return.*

Old Truths. Edited by the Rev. John Cox, Ipswich. London: Houlston & Wright.

This is the ninth number of this sound and valuable periodical. Its contents are varied; some articles prophetical, others doctrinal and practical; all interesting and edifying. We commend the work to our readers. We extract as a specimen an article entitled "The Much Perverted Term," pp. 24–26:—

"Does the term, 'the coming of the Lord,' as used in the New Testament, ever mean the destruction of Jerusalem? Can one single proof text be produced in support of this generally received opinion? I believe not. Assertions on this point are strong and plentiful; but where is the proof? We have already looked at some passages in our Lord's teaching where these words occur, and found that they refer to the Lord's personal coming. We will now proceed to examine others, not knowingly omitting one. The object in view is to ascertain the meaning of Matt. xxiv. 30, 31, believing most firmly that if these verses foretell the second personal coming of Christ, there is no escaping from the conclusion that this coming is pre-millennial.

"4. In Matt. xvi. 27, we read, 'The Son of man shall *come* in the glory of his Father, with his angels; and then he shall reward every man according to his works.' All writers agree that these words describe the personal coming of Christ to judgment; and we beg the reader to mark the similarity between this passage and the prophecy on Olivet, in Matt. xxiv. 30, 31. The same title, 'Son of man,' who comes in 'glory,' 'with His angels,' and to 'reward His servants,' which rewarding is described at length, (Matt. xxiv 43–51; xxv. 14-27.) But our Lord adds to Matt. xvi. 27, 'Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.' Surely this coming is not the destruction of Jerusalem, for Christ did not then 'reward every man according to his works.'

"In all the three evangelists, where these or similar words occur, a description of the transfiguration scene immediately follows, and connected with them is the remark, 'It came to pass about eight days after *these sayings*. When to this we add the testimony in 2 Peter i. 16-18, which speaks (in connexion with the transfiguration) of the power and coming and majesty of our Lord Jesus Christ, we may assuredly conclude that our Lord intended the scene on the Holy Mount 'to be considered as a foreshowing or type of His coming in His kingdom,' and that 'Peter, James, and John,' were the persons who saw it, 'before they tasted death.'

"5. In Luke xii. 35–58, the *coming* of Christ is introduced *eight or nine* times; the entire passage evidently refers to a real or personal advent, while there is not *a sentence or a word* suggesting the idea that the Lord's coming

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* A reviewer in the *Athenæum* thus writes of Mr Finn:—"Our late representative in Jerusalem (removed from his post, we are sorry to say, by a Prussian intrigue) was, and is, the very highest authority, even beyond Williams and Rosen, on every subject of site, monument, and custom in the Holy City."

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spoken of in this chapter, means the destruction of Jerusalem; the whole passage is evidently parallel with Matt. xxiv. 36-51.

"6. In Luke xvii. 20-37, the Lord again describes his *personal* advent, using the same words and figures as in Matt. xxiv., but says not a word about Jerusalem and its desolations. In the following chapter (ver. 8) we find the question, 'When the Son of man cometh, shall he find faith on the earth?' This passage, together with the parable of the importunate widow, seems evidently connected with the foregoing chapter, and shows that the description and parable both refer to the personal coming of Christ.

"7. Luke xix. 12-27 describes the departure, the absence, and the return of Christ, by the parable of 'the nobleman who went into a far country to receive for himself a kingdom, and to return.' Here again is the literal coming of Christ, without any reference to the destruction of Jerusalem.

"8. In John xiv. 3, the Saviour says, 'I will come again and receive you unto myself;' surely this refers to a *personal* coming, and to nothing else. In John xvi. there are also hints of His second advent. In John xiv. 18-21, He does speak of 'coming' to His people in His spiritual 'manifestations,' giving them fellowship with His Father and Himself. This proves His God-head glory and tender sympathy; but it cannot establish the idea of His coming ever meaning the destruction of Jerusalem; neither does it oppose His testimony concerning His personal advent, upon which He dwells with such delight in the third verse.

"9. Matt. x. 23 is a somewhat difficult passage:—'Ye shall not have gone over the cities of Israel till the Son of man be come.' I think a right view of Matt. xxiv. 1-14 would cast light upon it. One thing, at least, appears certain, that the coming here spoken of does not refer to the destruction of Jerusalem. Besides, the nation of Israel was yet *on its trial;* the Lord had not said, 'Your house is left unto you desolate.' Again, with Acts viii. 1-4; Mark xvi. 20; Acts xi. 19; xxvi. 20; Rom. xv. 19, &c., before us, and the fact that nearly all the apostles, and thousands of the most zealous Christians that the world ever saw, dwelt in Jerusalem and Judea for many years, can we suppose that any of the cities of Israel were left unvisited during the long period of forty years that elapsed before Jerusalem was destroyed? Have not the words translated 'gone over' some other meaning? and may not the coming of the Son of man here spoken of, after all, be His real personal advent? The following observations are from an old student of prophecy:—

"'As regards Matt. x. 23, the translation is simply this:—"Ye shall not *finish* or *complete* the cities of Israel till the Son of man be come." It is thus translated by the Vulgate, and other ancient versions by Montanus—Tyndale—Geneva. Stephens, in his "Thesaurus," confesses that, if the word means "to go over" in this passage, he can nowhere find any similar use of it; and well he may say so, for the word is as simple in its meaning as our word "finish" in English. It means to bring to its full completion any work we have undertaken to accomplish. Now, the disciples thought that everything was at once to yield to the power of their testimony. They thought that they were about to gather *the whole* of Israel, and that not one person in any city of Israel would fail to recognise Him whom they preached as the Messiah of Israel. But the Lord told them to expect no such thing *in this dispensation.* In another dispensation, after he had returned, they, or their successors (for here and elsewhere they are regarded as the head and representatives of all subsequent servants of the gospel) should complete the conversion of these cities, but not now. It is an important text for many reasons. but more especially for proving that the Church and the Church's testimony as to the gospel does not cease with the present dispensation. The ministers of the gospel are regarded as living on into the coming age.'

"10. In John xxi. 20-25, the term 'coming' is used with reference to Christ. The Saviour said with regard to John, 'If I will that he tarry till I

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come, what is that to thee?' Bishop Horsley observes, 'The disciples understood this answer as a prediction that John was not to die, which seems to prove, what is much to our purpose, that, in the enlightened period which immediately followed our Lord's mission, the expression of 'His coming' was taken in its literal meaning.' This writer supposes, 'that the fact of John having survived the destruction of Jerusalem,' had led some persons to affix a *figurative* meaning to the words, 'the coming of the Lord.' The Bishop then adds, 'The plain fact is, that John saw nothing of prediction in our Saviour's words. He seems to have apprehended nothing in them but an answer of significant though mild rebuke to an inquisitive demand.'

"Another writer observes, 'It is evident, we think, that our Lord, by His reply, meant to make a wide supposition of what He could do if it seemed right unto Him, not of what He meant actually to do: He said, "Were it my will he might remain on earth without tasting death until I come again a second time; but what is that to thee? follow thou me."' The writer here puts three questions.—1. *Did the ten disciples understand 'till I come' to mean the destruction of Jerusalem?* No; the thought never seemed to have crossed their minds. They said, 'Our master means to save His beloved disciple from the pangs of dying.' They overlooked the '*if* I will.' 2. *Did John understand this saying to refer to the destruction of Jerusalem?* No; for he explains (see ver. 20) where the mistake of the brethren lay. Christ had made a supposition with a view of showing that disciples must submit to their Master's will, whether he reveals little or much. 3. *Is it at all natural to understand the words to refer to the destruction of Jerusalem?* Surely not; for in that case the Lord would really be found revealing the time of John's death, which was the very thing he declined speaking of to Peter.'

"I do not recollect any other passages in the four evangelists (except parallels) which speak of the coming of Christ. In the beginning of the Acts of the Apostles we have reference to the same event. First, by angels, who said to the apostles, 'This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven'—'*this* same *Jesus*'—not Titus, or the Roman armies. '*In like manner*,' *really*, *personally*, not *figuratively*. Could the disciples listen to this angelic testimony, and not recollect their Lord's prophecy on Olivet, and especially His words? (Matt. xxiv. 30.) Second, by Peter, (Acts iii. 19–21.) There God promises 'to send Jesus Christ, who before was preached unto them.' This He would do, not at the destruction of Jerusalem, but when Israel should repent, when 'the times of restitution of all things' should come; *until* which times, 'the heavens must receive Christ.' We find, then, as the result of our examination thus far, that throughout the four evangelists, 'the coming of the Lord,' in almost every instance, means His glorious personal advent; that it *nowhere means* '*the destruction of Jerusalem*,' unless, which is most improbable, Matt. xxiv. 30, 31, is an exception. We must have some other reason than the exigencies of a human system before we allow these precious words to be taken from us, and interpreted to mean 'a figurative coming, a providential event,' &c., &c.

"'If,' says an acute writer, 'two senses are affixed by opposing parties to a particular sentence, and it is found on examination of the author's writings that the one *has all the antecedent and subsequent similar sentences in the same writer in its favour, and the other has not one*, the sense of this disputed passage should not be difficult to decide.' On this ground we confidently claim Matt. xxiv. 30, 31, with the parallels in Luke xxi., for the pre-millennial view.

"There is, indeed, one scripture which *seems* to oppose the position taken, viz., Mark xii. 9:—'He will *come* and destroy these husbandmen.' But who is it that is here said to 'come?' Not Christ, the cast-out heir, 'the beloved Son,' but 'the Lord of the vineyard.' The heir, as we have just seen, remains

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in heaven 'until the times of the restitution of all things,' when God will send Jesus Christ. Until then, the Father acts for the Son, (Psa. cx. 1.) These divine declarations and *distinctions* are very important."

The Year-Day Principle of Prophetic Interpretation Unwarranted. By J. N. B. London: J. Nisbet & Co.

HAD the author written *unproved*, he would have come nearer our own idea. The texts which he controverts do appear to us to *warrant* the theory, but not to *prove* it.

The Apocalypse: A Series of Special Lectures on the Revelation of Jesus Christ, with Revised Text. By J. A. SEISS, D.D. Philadelphia: Smith, English & Co. 1865.

WE can hardly venture to express a decided judgment on this new exposition, as this is only its first instalment. But we allow Dr Seiss to speak for himself:—

"'*He cometh.*' Here is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for His Church's benefit; and for His Church's benefit He will return again; not in spirit only, not in providence only, not in the mere removal of men by death, but in His own proper person, as 'the Son of man.' Few believe this, and still fewer lay it to heart. Many sneer at the very idea, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all His prophets, promised by Christ himself, confirmed by the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all the Church Creeds, sung of in all the Church Hymn-books, prayed about in all the Chuch Liturgies, and entering so essentially into the very life and substance of Christianity, that without it there is no Christianity, except a few maimed and mutilated relics too powerless to be worth the trouble or expense of preservation. That religion which does not look for a returning Saviour, or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must re-appear, is not the religion of this book, and is without authority to promise salvation to its devotees. And those addresses to the Churches which have no '*Behold he cometh*' pervading or underlying them, have not been indited by 'the Seven Spirits of God,' nor sent by Him whose Apocalypse is the crown of the inspired Canon. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it, as men may, it is a great fundamental article of the Gospel, that that same blessed Lord, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that very summit from which He went up. This is true, as Christ himself is true; and 'he that hath an ear to hear, let him hear.' Amen.

"'He cometh *with the clouds.*' Here is the great characteristic in the manner of His coming. '*With the clouds,*' that is, in majesty and glory;—with the awful pomp and splendour of Him 'who maketh the clouds His chariot: who walketh upon the wings of the wind.'

"'*And every eye shall see Him.*' Here is the publicity of the sublime event. It is not said that all shall see Him at the same time, or in the same scene,

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or with the same feelings. Other passages teach us that some eyes will see Him whilst He is yet to others invisible; and that He will be manifested to some at one time and place, and to others at other times and places, and in different acts of the wonderful drama. But, somewhere, at some time, in some stage of His judicial administrations, there never has been and never will be that human being who shall not see Him. To every one that has lived, and to every one who shall live, He will show Himself, and compel every eye to meet His eye. The dead shall be brought to life again, and shall see Him, and the living shall see Him. The good shall see Him, and the wicked shall see Him. Some shall see Him and shout: 'Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation;' and others shall see Him and cry to 'the mountains and rocks: Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?'

"'*And they which pierced Him.*' Though His manifestation shall be absolutely universal, it has an awful distinction with reference to some. Of all beings who shall then wish to be saved that sight will be those who murdered Him. But they shall not escape it. They must each and all some day confront Him, and meet His all-penetrating gaze. From the wretched man who betrayed Him, down to the soldier who pierced His side, and all who have made common cause with them in wronging, persecuting, wounding, and insulting that meek Lamb of God, shall then be compelled to face His judgment-seat, and to look upon Him whom they have pierced.

"'*And all the tribes of the land shall mourn about Him.*' Is not this a special word for the Jews? Is it not an allusion to a wail of penitence which shall be elicited from long apostate Israel, when they shall look upon Him whom they have pierced, and doubt of His Messiahship no more? Does it not refer to the fulfilment of Zechariah xii. 10, where the house of David and the inhabitants of Jerusalem shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his first-born? Oh, the intensity of that bitterness? Brethren, I do not wonder that worldlings and half-Christians have no love for this doctrine, or that they hate to hear about Christ's speedy coming. It is the death-knell of their gaieties and pleasures—the turning of their confidence to consternation—the conversion of their songs to shrieks of horror and despair. There is a day coming, when 'the loftiness of man shall be bowed down, and the haughtiness of man shall be made low;' when there shall be 'upon the earth distress of nations, with perplexity ' when 'all the tribes of the earth shall mourn;' when men shall 'go into the holes of the rocks, and into the caves of the earth,' 'into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty;' when men 'shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.' And that day is the day of Christ's coming, and those dismayed ones are such as love not His appearing. Fear and dread shall fall upon the wicked; trouble and anguish shall make them afraid; and men's hearts shall fail them for fear, and for looking after those things that are coming on the earth. The saints will then have been caught away to their Lord. From the same field, the same shop, the same bed, one shall have been taken and the other left. And on those remaining ones, who had not watched, neither kept their garments, nor made themselves ready, shall the terrors of judgment fall, and not a family or tribe of all that live shall escape.

"'*Even so, Amen.*' Some take this as the seal and ratification of the solemn truths which have just been uttered. If this be the true meaning, what particular stress is to be laid upon these things—how sure to come to pass—how unmistakably certain! Brethren, it does seem to me, when I look at

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the Scriptures on this subject, that even the best of us are not half awake. May God arouse us by His Spirit, and not permit us to sleep till the thunders and terrors of the great day are upon us! But I find another and more natural sense of these words. I find in them John's acquiescence in all that the great day is to bring, and his prayer, as repeated at the end of the book, that the Lord would hasten its coming. Terrible as it will be to the wicked, and the unprepared, and those who refuse the warnings which we give them, it is a precious day to the saints, a day to be coveted, and to be prayed for with all earnestness of desire. The poor faint-hearted Christianity of our times can hardly contemplate it without trembling and annoyance. Many who profess and call themselves Christians would rather not hear about it, and would prefer, if they had their choice, that Christ might never come. It was not so in the days of Christianity's pristine vigour. Then the anxious inquiry of disciples was, 'Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?' 'Lord, wilt thou at this time restore the kingdom to Israel?' Then Christians wrote to each other in joyous congratulation, that their citizenship was in heaven, whence they looked for the coming of the Saviour; and comforted one another in the assurance that the Lord himself is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and, as directed by their Lord, lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of His nearing epiphany. Then the prayer, 'Thy kingdom come,' had a depth of meaning and lively anticipation which now has wellnigh been lost. Then 'the appearing of Jesus Christ' had a power over the soul which made it 'rejoice with joy unspeakable and full of glory;' and the most earnest and constant call of apostles and their followers was, 'Come, Lord Jesus; come quickly. Even so. Amen.' Nor can the Church ever be her true self, or enter into the true spirit of her faith, or rise to the true sublimity of her hope, where this is not the highest object of her deepest desire. For how, indeed, can we regard ourselves as rightly planted upon the apostolic foundation, if we cannot join with heart and soul in this apostolic prayer?

Jerusalem in Gloom and Glory: with a Review of the Rev. G. B. Bucher's "Objections to Error." By J. M. ORROCK. Boston: The American Millennial Association.

A LARGE part of this pamphlet being connected with a local controversy, will not suit general readers. But the work is excellent. We give the preface:—

"It seems proper to state that the first part of this work—embracing the predictions of Christ concerning His Church, the Jews and Jerusalem—was not designed for publication, but prepared somewhat hastily as an exercise for a class of seven ladies, to be used at a Sunday school concert on 'the anniversary eve of our Saviour's nativity,' December 24th, 1864. The sixth and thirteenth paragraphs were assigned a member of the Congregational church in Granby, C.E., who had for three months attended our Bible class. Her pastor, the Rev. G. B. Bucher, being dissatisfied, especially with the extract from the Rev. John K. Lord's sermon, submitted in writing ten 'objections,' and as but one of them is strictly personal, it has been thought best to give the exercise—however imperfect—in this form, with a review of the objections.

"The subject discussed is one of paramount importance. We are living in

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times to which the eyes of prophetic students have long and anxiously turned, and the question whether the coming of the Lord precedes, or follows His millennial reign, is one of deep interest. As human nature is much the same to-day as it was when Ahab said of Micaiah, 'I hate him, for he doth not prophecy good concerning me, but evil,' the position here taken—that the Advent of our Lord will be pre-millennial—is not designed to be popular. It is a truth that the devil hates, and that a godless world and a formal Church can never love; but surely those who are deeply imbued with the spirit of the Coming One, and who 'love His appearing,' (2 Tim. 4·8,) may anxiously inquire, Are there any indications that ere long the morning will break upon the mountains, the graves of the saints be rifled, and this earth, re-strung and re-tuned, 'be one grand Æolian harp, swept by the breath of the Holy Spirit, and pouring forth those melodies, which began on Calvary, and shall sound' through endless ages? To such, and to all, these pages are respectfully commended. "J. M. O."

Behold the Bridegroom Cometh: the Last Warning Cry. With reasons for the hope that is in me. By the Rev. John Cumming, D.D., F.R.S.E. London: James Nisbet & Co., 21 Berners Street.

We do not profess wholly to accord with this work; but we are free to say that it is an interesting and most profitable volume—practical as well as prophetical; rousing as well as instructive; one of the best of Dr Cumming's works. The following passage will speak for the work:—

"When the Lord our God returns, how shall He come? and for what shall He come? and who are they that will be with Him when He comes? How shall He come? The answer is given by Himself; as a 'thief in the night,' unexpected and unlooked for. He shall come when men are crying, 'Peace, peace; where is the promise of His coming?' It will be one of the striking and impressive premonitory proofs that the Lord is at hand, that thousands, in the press, by public statements, by private remarks, will say, What fools these people are that speak of such things; what nonsense to talk of this earth undergoing a great change, and of the Son of God coming to it; all things continue as they were from the beginning, therefore all things will continue as they are for ever. But, says Peter, 'of this they are willingly ignorant,' that these things have not continued as they were, but that vast changes have taken place in the interior contents of the earth, great transformations have passed on its surface, and so far from all things continuing as they were, everything has been changed, from an atom to an orb, from the humblest ephemeral insect of a day to the mightiest and most magnificent object upon the earth. When we hear a general outcry against these solemn truths, we shall have in that very outcry irresistible premonitory proof that the Lord is at hand. But for what shall He come? To raise the sleeping dust of all with whom we took sweet counsel, whose peace was our peace, whose prosperity was our joy. The very first event when the Redeemer returns will be the opening of every grave, the moving aside of every monument, the quickening of all the dead in Christ. The dead in our world are a thousand times more numerous than the living. Our fields are reaped, our corn is gathered, over the ashes of the dead. Our Royal Exchange, our palaces, our abbeys, our cathedrals, our churches, rest upon the foundations of the dead; the congregation of the dead infinitely out-numbers all the congregations of the living. When Christ

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comes the sheeted dead in countless millions will emerge from the waves of the desert sea, and around you, and about you, and everywhere, shall come forth some familiar face shining in the splendours of immortality and glory. In this first resurrection there will not be a single lost soul; all that are then wakened (for it is the first resurrection) shall see Him, and live, and rejoice with joy unspeakable and full of glory. His next act will be the change of the living. 'All shall not die,' says the apostle, 'but we shall be changed, in a moment, in the twinkling of an eye.' A secret virtue will penetrate every frame, a divine breath will be breathed into all nostrils; a sanctifying, ennobling, purifying force will run through every artery, and nerve, and limb, and restore, and transfigure, our whole nature, and this mortal shall blossom into immortality, and this corruptible shall break into incorruption, and death shall be swallowed up in victory. The next event will be His gathering together all His people. The apostle says in the 8th chapter of Romans, 'the whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God.' Christ and they that are His will sit on thrones, judging the twelve tribes of Israel. Then all folds will be merged in one flock; all provinces in one grand empire; all congregations in one glorious and Catholic Church. We shall no more praise Him with faltering songs, no more pray to Him with stammering lips, we shall see Him as He is, and we shall praise Him as we ought. He will then pronounce on earth and ocean the everlasting and irreversible benediction. Creation groans, travails, waits in expectancy for Him. At that day all those beautiful figures, the bride, the bridegroom, the festival, the song, shall be actual, all prophecy fulfilled, all promise performed, and deep Artesian springs of living water shall break up through the earth, and cover it as with a sea, even as the waters of the ocean cover the channels of the great deep. He will then show that Calvary is not a fable, that redemption is not a fancy; and that all He said, or promised, and inspired, is realised, and that not one jot has dropped from a single promise that has not been fulfilled."

Extracts.

Baxter on Christ's Coming and the Church's Portion.

What an astounding thought it will be, to think of the immeasurable difference between our deservings and our receivings!—between the state we should have been in, and the state we are in!—to look down upon hell, and see the vast difference that free grace hath made betwixt us and them!—to see the inheritance there, which we were born to, so different from that which we are adopted to! Oh, what pangs of love will it cause within us, to think, Yonder was my native right, my deserved portion; those should have been my hideous cries, my doleful groans, my ceaseless pains, my endless torment; those unquenchable flames I should have lain in; that never-dying worm should have fed upon me! Yonder was the place that sin would have brought

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me to; but this is it that Christ hath brought me to. Yonder death was the wages of my sin; but this eternal life is the gift of God, through Jesus Christ my Lord. Did not I neglect grace, and make light of the offers of life, and slight my Redeemer's blood a long time, as well as yonder suffering souls? Did I not let pass my time, and forget my God and soul, as well as they? And was I not born in sin and wrath, as well as they? Oh! who made me to differ? Was my heart naturally any readier for Christ than theirs, or any whit better affected to the Spirit's persuasions? Should I ever have begun to love, if God had not begun to love me?—or even been willing, if He had not made me willing?—or ever differed, if He had not made me to differ? Had I not now been in those flames, if I had had mine own way, and been let alone to mine own will? Did I not resist as powerful means and lose as fair advantages as they? and should I not have lingered in Sodom till the flames had seized upon me, if God had not in mercy carried me out? Oh, how free was all this love! and how free is this enjoyed glory! Doubtless, this will be our everlasting admiration, that so rich a crown should fit the head of so vile a sinner!

It cannot choose but be comfortable to me to think of that day when I shall join with Moses in his song, with David in his psalms of praise, and with all the redeemed in the song of the Lamb for ever: when we shall see Enoch walking with God; Noah enjoying the end of his singularity; Joseph, of his integrity; Job, of his patience; Hezekiah, of his uprightness; and all the saints, the end of their faith. Will it be nothing conducible to the completing of our comforts, to live eternally with Peter, Paul, Austin, Chrysostom, Jerome, Wickliffe, Luther, Zuinglius, Calvin, Beza, Bullinger, Zanchius, Paraeus, Piscator, Camero; with Hooper, Bradford, Latimer, Glover, Saunders, Philpot; with Reiynolds, Whitaker, Cartwright, Brightman, Bayne, Bradshaw, Bolton, Ball, Hildersham, Pemble, Swisse, Ames, Preston, Sibbs? A happy day, when I shall depart out of this crowd and sink, and go to that same council of souls! I know that Christ is All in all, and that it is the presence of God that maketh heaven to be heaven. But yet it much sweeteneth the thoughts of that place to me, to remember that there are such a multitude of my most dear and precious friends in Christ; with whom I took sweet counsel, and with whom I went up to the house of God; who walked with me in the fear of God, and integrity of their hearts: in the face of whose conversations there was written the name of Christ; whose sweet and sensible mention of His excellencies hath made my heart to burn within me.

Oh, suffer me not to spend in strangeness to Thee another day of this my pilgrimage! While I have a thought to think, let me not forget Thee; while I have a tongue to move, let me mention Thee with delight; while I have a breath to breathe, let it be after Thee and for Thee; while I have a knee to bend, let it bow daily at Thy footstool; and when, by sickness, Thou confinest me to my couch, do Thou make my bed, and number my pains, and put all my tears into Thy bottle; and as, when my spirit groaned for my sins, the flesh would not second

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it, but desired that which my spirit did abhor, so now, when my flesh doth groan under its pains, let not my spirit second it, but suffer the flesh to groan alone, and let me desire that day which my flesh abhorreth, that my friends may not with so much sorrow wait for the departure of my soul, as my soul with joy shall wait for its own departure; and, then, let me die the death of the righteous, and let my last end be like his—even a removal to that glory that shall never end. Send forth Thy convoy of angels for my departing soul, and let them bring it among the perfected spirits of the just, and let me follow my dear friends that have died in Christ before. When my friends are weeping over my grave, let my spirit be reposed with Thee in rest; and when my corpse shall lie there, rotting in the dark, let my soul be in the inheritance of the saints in light! And, O Thou that numberest the very hairs of my head! do Thou number all the days that my body lies in the dust; and, Thou that writest all my members in Thy book, do Thou keep an account of all my scattered bones! And hasten, O my Saviour! the time of Thy return. Send forth Thine angels, and let that dreadful, joyful trumpet sound. Delay not, lest the living give up their hopes; delay not, lest earth should grow like hell, and lest Thy Church by division be crumbled all to dust, and dissolved by being resolved into individual units; delay not, lest Thine enemies get advantage of Thy flock, and lest pride, and hypocrisy, and sensuality, and unbelief should prevail against Thy little remnant, and share among them Thy whole inheritance, and when Thou comest Thou find not faith on the earth; delay not, lest the grave should boast of victory, and, having learned rebellion of its Guest, should plead prescription, and refuse to deliver Thee up Thy due. Oh, hasten that great resurrection-day, when Thy command shall go forth, and none shall disobey; when the sea and earth shall yield up their hostages, and all that slept in the grave shall awake, and the dead in Christ shall first arise; when the seed that Thou sowedst corruptible shall come forth incorruptible, and the graves that received but rottenness, and retained but dust, shall return Thee glorious stars and suns! Therefore dare I lay down my carcass in the dust, entrusting it, not to a grave, but to Thee; and, therefore, my flesh shall rest in hope, till Thou raise it to the possession of the everlasting rest. Return, O Lord! how long? Oh, let Thy kingdom come! Thy desolate Bride saith, Come; for Thy Spirit within her saith, Come, who teacheth her thus to pray, with groanings after Thee, which cannot be expressed. The whole creation saith, Come,—waiting to be delivered from the bondage of corruption, into the glorious liberty of the sons of God. Thyself hath said, Surely I come; Amen. Even so come, Lord Jesus!

Lepers.

The traditional sufferings of the leper belong as much to the history of theology and social law as to science. The malady of the leper is

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one of those mysterious diseases which have defied investigation, of which we do not yet know the origin, and of which we have not yet defined the treatment. Dr Tilbury Fox has profited by his recent sojourn in the East to investigate this branch of his favourite study of dermatology, and on Monday evening he read an interesting paper on the subject at the Medical Society of London, of which the principal conclusions are interesting to the scholar and Biblical student hardly less than to the medical practitioner. He identifies the Biblical leprosy as still existent, and vindicates the Mosaic precautions on the grounds of modern research. The first part of the paper was an attempt to show that Moses referred especially to the early stages of elephantiasis, his two forms of berat corresponding to the melas and leuce of Celsus, the morphæ alba and nigra of our own times; the boak of Moses being the alphos of Celsus and the lepra vulgaris of Willan; the three together (melas, leuce, alphos) constituting the vitiligo of Celsus. In his travels Dr Tilbury Fox ascertained the existence, about the region of the Lebanon range, of two forms of eruption, designated by the generic term *baras:* the one, that of the Arabs, recognised as an early condition of elephantiasis Græcorum; the other, believed to be wholly distinct from and unconnected with the former, called "baras el Israily," and turning out, on careful examination, to be neither more nor less than Willan's lepra vulgaris. These views of their distinctness have been maintained for centuries by the Mohammedan *literati.* The novelty is the recognition of the nature of this baras el Israily. If this be so, we are enabled at once to affirm that the disease supposed to have been peculiar to the Hebrews, and to be now non-existent, is really in existence, and is lepra vulgaris.—*Lancet.*

Capture of Babylon.

Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain corps of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and then proceeded to make a vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gyndes, and perceive that the summer and autumn of the preceding year had not been wasted. They dug a channel or channels from the Euphrates, by means of which a great portion of its water could be drawn off; and hoped in this way to render the natural course of the river fordable. When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population was wont to engage in drinking and revelling, and then silently in the dead of night to turn the water of the river and make his attack. All fell out as he hoped and wished. The festival was held with even greater pomp and splendour than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army,

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abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and loud excitement held possession of the town; the siege was forgotten, ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley.

Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstance and sound an alarm through the town. Should such an alarm be given all their labours would be lost. If, when they entered the river-bed, they found the river-walls manned, and the river-gates fast locked, they would be indeed "caught in a trap." Enfiladed on both sides by an enemy whom they could neither see nor reach, they would be overwhelmed and destroyed by his missiles before they could succeed in making their escape. But, as they watched, no sounds of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger.

At last shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river-gates scattered clusters of men grew into solid columns—the undefended gateways were seized—a war shout was raised—the alarm was taken and spread—and swift runners started off to "show the King of Babylon that his city was taken at one end." In the darkness and confusion of the night, a terrible massacre ensued. The drunken revellers could make no resistance. The king, paralysed with fear at the awful handwriting upon the wall which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town. When morning came, Cyrus found himself undisputed master of the city, which, if it had not despised his efforts, might with the greatest ease have baffled them."—*Rawlinson.*

The Jews.

Rev. A. J. Levy, in his report of missionary labours among the Jews, says:—

"Out of 225,000 Jews in our land, 50,000 are in the West, and I am the only missionary in this part of our country." Elsewhere he speaks of being "better received in his mission of love this than last year." He visited in Cincinnati, Columbus, Pittsburg, and other places, six

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hundred and twenty-five families, and conversed with about one hundred and sixty individuals on the street, steamboat, and railroad car, about Jesus their Messiah; distributed about 14,500 pages of tracts and copies of the Bible and Testament in various languages.

The New York *Hebrew Leader* has an article in rebuke of schismatics among the Jews. They seem to be divided into orthodox and liberal parties, and the *Leader* likes neither. It says:—"European orthodoxy honours the Sabbath; New York orthodoxy violates it. European orthodoxy observes the Mosaic law; New York orthodoxy is distinguished for its penchant for oyster stews and treyfah suppers, its rigid attendance at the theatre on Friday nights, and the fashionable Sabbath afternoon performance. Go to our orthodox synagogues upon the Jewish Sabbath, and you find most of the pulpits vacant, the seats empty, or at best filled with straggling strangers or a paid Minyan." Of the liberals, or reformers, it says:—"Are they a whit better than their orthodox neighbours; in fact, are they not worse? Do they not scoff and sneer at every usage, no matter whence its origin or what symbolic idea it expresses? Do they not weaken our grasp upon the time-honoured faith of our fathers by their aping after the fashionable worship of their Gentile neighbours?"

The Jews of San Francisco are building two new synagogues. In both of them the arrangement is such that the families sit together in pews as in our churches. Those who compose one of these societies call themselves "Reformed Hebrews," and have given up looking for a Messiah yet to come.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—The contents of a book, entitled "Consistent Interpretations of Prophecy," (reviewed in the January number of your *Prophetic Journal,*) by the Rev. Joseph Law, incumbent of South Hylton, Durham, cannot fail to produce very painful feelings in the mind of every defender of the integrity of the Word of God.

It is not my wish to offer any strictures on this book, which has been fully reviewed, and its not very enviable character pointed out, by a Christian friend. I simply want to express my thanks to you for having exposed such a publication as it deserves, and thus afforded a protection against its doing mischief among those who either will not or cannot judge for themselves, who may see your *Journal.* In your maintaining the integrity of the Word of God against the impugners of it, you deserve our hearty support.

What by spiritualising,—what by human reasoning,—and what by arbitrary interpretations and applications of the prophetic word, in these days, many woefully pervert its obvious meaning, and turn it from its original purport.

In the Word of God there are many things hard to be understood, particularly those parts that refer to future events. They are, however, not

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against, but *above*, reason. If, for instance, the reign of Christ with His saints for a thousand years over this earth present difficulties to some, is the Christian allowed to explain it away, supported as it is both by the Old and New Testament Scriptures? What, let me ask, was more unlikely to take place than God becoming man in Christ Jesus, in the manner He did? Yet it was fulfilled as the Scriptures had declared, and this to the very letter. After this fact, nothing *ought* to be considered impossible that is foretold in the Scriptures of truth.

Your reviewer represents the author as writing "in a good-humoured spirit," and says of him that "he will welcome any suggestion for correcting his work." We shall, however, be obliged not merely to offer a few suggestions, but beg him to withdraw his book, which can only do evil. For, judging simply from what appears in the review of this work—for we have not seen it—we are persuaded that it must do harm to him who adopts it as his guide in studying prophecy.

We wonder that Mr Law should venture to recommend his book, as "*the consistent interpretation of prophecy*," to the Christian public, which makes *anything and everything* of yet unfulfilled prophecy.

The author must be familiar with the predictions relating to the first coming of Christ. Let me ask him, How have they been fulfilled? *Spiritually*, or *literally?* He will promptly reply, "Literally." Now it so happens that often in the same verse the first and second comings of Christ are mentioned. Shall, then, a passage which in its first number refers to Christ's first coming, and in the last to His second, be taken in one part *literally*, and in the other *spiritually?* As, for instance, (Isa. ix. 6, 7:) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Here, the first sentence speaks of Christ's first coming, and all the rest of His premillennial advent. The first portion was *literally* fulfilled, as we all know; and shall not the remainder receive *the same accomplishment?* Not to believe this would be wilful perversion of Scripture. It is marvellous how literally the predictions referring to Christ's first coming were fulfilled. There might almost be composed a history of His life by gathering together all that is foretold of Christ. To convince ourselves fully of this fact, we need but glance at the 22d Psalm and the 53d chapter of Isaiah's prophecy. The *latter* portrays His life and suffering during His whole sojourn upon earth; and the *former*, His agony during the dark hour of His crucifixion. And as these scriptures have been fulfilled, so will those be verified which refer to Christ's millennial reign; as, for instance, the 72d Psalm, Isa. lxv. 17–25, &c., Dan. vii. 13, 14, 18, 27, &c.

The Jews themselves are witnesses of the literality of prophecy. When we, however, speak of the literality of prophecy, we do not deny the existence of figures and sometimes symbols; but these figures or symbols are either explained in the text, or are easily understood.

The *dispersion* of the Jews has been made the subject of prophecy, as well as their *restoration* to the land of their fathers. Thus, in Amos ix. 9, their dispersion among the nations is foretold; and in vers. 11–15 of the same chapter, their restoration is as distinctly declared. Now, as their dispersion is literal, so will be their restoration. However, if there be no millennium, and no removal of the devil, so plainly foretold, (Rev. xxi. 4,) then the restoration of the Jews to their own land must remain inexplicable. For, after the last judgment, (Rev. xx. 11–15,) "the heaven and earth are to flee away," and the eternal state will ensue.

The devout Jew, however, looks earnestly for the kingdom of his Messiah, and for His reign "upon the throne of David."

Let us hear what reply a converted son of Abraham made to our Christian

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brethren across the Atlantic, on being asked on the point in question: "We believe in the *personal and literal* coming of the Messiah to reign upon the throne of His father David and in his kingdom, *because all the prophets of old prophesied in plain and simple language, without any figure whatever; and it was confirmed by the Messiah himself, in even plainer language, and was preached by the apostles.*"

Examples, in confirmation of the literality of prophecy, might be multiplied, if occasion required it.

In this latitudinarian age, I am sorry to perceive, men will not endure the plain and faithful defence of the truth, of which our blessed Saviour and His apostles have left us such striking examples. But shall we, therefore, refrain from doing our duty? or from avowing and defending the truth as it is in Jesus, whenever occasion requires?

We have need in these latter days manfully to stand up in defence of the truth, *whenever and wherever* we see it impugned.

Let our post-millenarian brethren but consider—

1. *The ground* on which they defend their views.
2. *The wrong* they do to the holy Scriptures.
3. *The floodgates* they open to all impugners of the Word of God, by their *spiritualising*, and hence *neutralising*, system.
4. *How our Lord and His apostles, and the primitive teachers of the Christian Church, taught.* And let them not follow the allegoriser and father of all spiritualisers, Origen, the rationalist, who perverted the simple truth of the holy Scriptures.
5. *How the orthodox and pious Jews understood and view their Messiah's coming reign.*

The Lord will doubtless soon vindicate the truth of His own Word, and manifest to a gainsaying world the true import of the yet unfulfilled prophecies.

Let us all unite in the prayer of the Spirit and the Bride, and say, *Come: Come, Lord Jesus; yea, come quickly. Amen.*

LONDON, *Jan.* 16, 1866. Φιλαλήθης.

Poetry.

THY KINGDOM COME.

GREAT King of kings, why dost Thou stay,
Why tarriest Thou upon Thy way,
Why lingers the expected day?
Thy kingdom come!

Sin has prevail'd on earth too long;
Ages of evil, pain, and wrong
Have marr'd the meditated song;—
Thy kingdom come!

Life in its fulness is with Thee,
Life in its holy liberty;—
From death and chains this world set free;
Thy kingdom come!

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Unloved, unworshipp'd, slighted now,
When shall each knee before Thee bow,
Of things above and things below?—
Thy kingdom come!

Earth still is waiting for the day
When old things shall have pass'd away,
And all be clad in new array,—
Thy kingdom come!

O'er us the tempest rages still,
The lightning ravages at will,
The war-trump echoes loud and shrill;—
Thy kingdom come!

O King of glory, King of peace,
Bid all these storms and tumults cease,
Bring in Thy reign of righteousness;—
Thy kingdom come!

Peace, gentle peace, is on its way,
And holy love, this earth to sway;
Hasten, O Lord, that glorious day—
Thy kingdom come!

Oh, bid Thy blessed gospel go
Forth to each child of sin and woe,
That all Thy wondrous grace may know;—
Thy kingdom come!

Oh, bid it speed its course abroad,
Tell of the mighty love of God,
Tell of the wrathful iron rod,—
Thy kingdom come!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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JULY 1866.

Art. I.—IRVINGISM.

It is not in contempt that we prefix this title to the following article. Our veneration for Edward Irving would prevent any such feeling, if our brotherly feelings did not exclude it. It is for brevity's sake that we use the word; just as we should say Wesleyanism, Calvinism, Lutheranism, and the like. We write in the fear of God, and as those who would not utter one insulting or unkind word towards their fellow-men.

The letters which we publish were really written for the purpose indicated; and while names are avoided, truthfulness and accuracy are maintained. With these preliminary remarks we give the letters:—

Letter I.

December 8th.

My Dear ——,—The best way in which I can comply with your request, and discharge my own duty in the matter you write about, is by giving you a few of my own reminiscences in connexion with the religious movement in 1830, 1831, 1832, &c. You will not, I am sure, ascribe this to egotism; and I don't know how I can better present the whole subject to another than in the same way in which it was, in the providence of God, presented to myself. If I should use the term Irvingite, or followers of Irving, it is not in scorn or levity, as it is with some; but simply as a short form of expression.

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My love for Edward Irving has never suffered any abatement; and no one was more likely to have been a follower of his than myself, if I could have been so with a good conscience. I have no sympathy with the flippant scoffs so often directed against him, and against those who now bear his name. Wrong as I believe them to be, and decidedly as I condemn what I judge to be their errors, I would not speak of them either in anger or unbrotherliness. Truth and error are *serious* things, and to be spoken of with gravity, as in the sight of God; and the anxieties of troubled minds, seeking after truth are *sacred* things, not to be treated roughly or with ridicule.

I was brought into contact with the movement from the very first; partly by admiration for Mr Irving; partly by my interest in prophetic studies; partly by the fact of some of my intimate friends being connected with it; and partly by an irresistible desire to get hold of all truth, specially of what professed to come from God, at all hazards, and *from whatever quarter, or sect, or man.* I read all that was written on the subject; I went to hear for myself; and I had frequent conversations with those who had adopted the then new opinions. When the movement arose at *Row,* I felt anxious to know the truth, and I did my best to weigh everything. I heard all that Mr Campbell and his brethren had to say for themselves; I attended the whole discussion in the General Assembly, and I certainly did not agree with his opponents, nor assent to all their statements of doctrine; but I became fully satisfied that while in the matter of "universal pardon" Mr Campbell was wrong, in that of *assurance* he was much nearer the truth than those who condemned him.

I attended the Edinburgh prophetical lectures of Edward Irving, and enjoyed them exceedingly. Some of his *doctrinal* statements I could not assent to, though I am satisfied that he was much misrepresented, and that by men who would not take the trouble to find out what he actually said and believed. I did not get much sympathy among my fellow-students; and many a discussion we had, both at that time and afterwards.

Then the "miraculous gifts" followed, at Port-Glasgow, Edinburgh, Dumfriesshire, and London. Some of those who spoke in tongues at these places I knew well, and still know and esteem as Christian friends. Several of them have since become convinced that they were in error, though acting sincerely at the time; under excitement, perhaps, or delusion; and are now members of different churches in England and Scotland.

Many were the conversations and discussions I had regard-

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ing the miracles, both with their believers and their opposers. I never could take up the position against them which most did, viz., that miracles were *impossible* now, and therefore that the whole thing was in itself *incredible.* I saw nothing *incredible* about them; nor would I maintain that God might not at any time be pleased to resume the miraculous, and return to apostolic days. I at once admitted the *credibility* of the thing, and merely asked for *evidence* that the miracles were real, and that they were the doing of God. I have again and again said, I am ready to believe what you call miracles, as soon as you give me evidence for them; such evidence as we have for the New Testament miracles. I ask no more; but I cannot accept less. It is a solemn thing to believe in a miracle. I could not get my friends to produce me any evidence either of the eye or ear; I could learn nothing from them to convince me that real miracles had been performed. On the contrary, I discovered much, very much, which convinced me that no miracles had been performed.

Some of those who were agents in these "miracles" at the time declare now that it was delusion with them; and they feel so ashamed and humbled at the remembrance of the part they took, that they can hardly bear any allusion to it. They are men of God of whom I speak; and they feel as if at the time when they spoke in tongues and delivered prophecies they were hardly in their right minds. They are thankful to God for having delivered them from a fearful snare. This certainly was a thing that never occurred in apostolic days. There were false brethren then, men who had gifts, like Judas, but who afterwards fell away. But we never heard of one *true Christian man or woman,* who for a while received the Spirit and did miracles, yet afterwards declared that he had been deluded. If there were one such case, it would shake the whole evidence for the New Testament and its miracles. Suppose that Silas or Timothy had, after some years, been convinced that their miraculous gifts had been delusions, and had solemnly declared this—all the while holding fast to Christ and His cross—could we be satisfied that *any* of the apostolic miracles were true? A *pretended* brother, such as Judas or Demas, might thus change their minds, and deny what they once believed, without in the least disturbing our faith; but when a real brother—a truly godly man, a sober-minded, prudent man—thus chânges his mind, and pronounces his former miraculous gifts to have been delusions, we feel that *the evidence* for the truth of the miracle has been shaken. We can no longer believe it, nor can we credit any of the *kindred* miracles; still

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less can we believe any doctrine or system founded upon miracles thus *declared to be delusions by the very men who performed them.*

There was one point on which these brethren insisted much, viz., that it was the Church's unbelief that had so grieved the Spirit as to lead Him to withdraw the miraculous gifts of the primitive age; and that if faith returned, the gifts would. Irving published a good deal upon this point in the *Morning Watch,* in a separate pamphlet, and in his lectures on the Revelation, as well as in his other volumes. I read all he and others wrote, for I was rather inclined to their opinion *on this point,* and thought at first they had the best of the argument. I hesitated for a good while here, for I was not at all satisfied with the answers made to them—answers which chiefly turned upon the idea that miracles had *necessarily* ceased with the death of the apostles, and *could not* be resumed in this dispensation. After long thought, I was delivered from all my doubts, and became very decidedly convinced that it was not as the consequence of the Church's unbelief that the spirit of miracles had been withdrawn. My reasons were the following:—(1.) I found in the New Testament that miraculous gifts were not confined to real saints, but were frequently done by *unbelieving* men, as in the case of Judas and others; and I remembered that of many who had prophesied, and done wonderful works, and cast out devils, Christ is to say, "I never knew you, depart from me ye that work iniquity." This showed that miracles and faith were not inseparably linked together in the Church. (2.) I found that Paul makes a distinction in regard to gifts, (1 Cor. xiii.,) some being more excellent, such as love, &c., others less excellent, such as speaking with tongues, &c. It seemed to me then most plain that if God did mean to punish the Church for her unbelief, and to declare His abhorrence of it, He would not do this by withdrawing the *less* precious gifts; but would withhold the more precious. If He still continued the "best" gifts, in spite of declension in the Church, He would not have us to understand that His removal of the inferior ones was in consequence of the Church's grieving of the Spirit. If, too, the Holy Spirit still continues with the Church, imparting love and holiness, &c., I could not but conclude that it was not unbelief that had expelled the gifts of miracles. I felt satisfied that God's purpose having been served by the bestowment of the miraculous gifts, they had been withdrawn; but I felt equally satisfied that whenever His purpose should require their re-bestowal, they might and would return.

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All that I desired was *evidence.* But for this I asked in vain. I have often said, I am willing to believe any miracle if you will give me evidence for it; but you cannot expect me, and God does not wish me, to believe a thing without evidence. He gave ample evidence of the truth of His miracles in apostolic days, so that even the unbelieving Jews and Gentiles could not deny the facts, but admitted that "notable miracles" had been wrought; and if He does resume the miraculous in His Church, He will assuredly give me ample evidence on which to rest my faith; nay, He will give such evidence as even the unbelieving world will not be able to deny, however much they may scoff.

Has He given this evidence in the case of these miracles on which "Irvingism" now rests? I say, No; He has not. If He has, produce the proofs. Here am I ready to believe them. I have conversed, I don't know how often, with members of that Church; I have asked them for this evidence again and again; they have never once produced it to me. They have affirmed *their own belief* in the genuineness of these miracles, but that was no evidence to me; and surely they could not expect an honest man—not to say a Christian man—to believe so solemn a thing without giving him something for his faith to rest on. They say it is an awful thing to reject miracles; I say it is an awful thing to receive them; and if I receive them *without evidence,* I am not acting as a *believing* man, whose faith is in God and His truth. If, moreover, I should be believing a false miracle—something which is but *human,* and calling it *Divine*—how great is my sin! The unpardonable sin, the sin against the Holy Ghost, was the ascribing the works of the Spirit to the devil; calling good evil, and light darkness. The sin which comes next to this in heinousness, and which must be infinitely hateful to God, is ascribing man's work to the Holy Spirit; calling that *Divine* which is *human;* declaring evil to be good, darkness to be light, and a lie to be the truth of God. What a solemn thing it is to believe a miracle even on the best evidence! but what a sinful thing it must be, and how grieving to the Spirit of God, to believe a miracle *without evidence!*—in other words, to take upon ourselves the awful responsibility of saying that certain words and deeds of men are the words and deeds of the living God.

I have said that I have (and that in no spirit of levity, but in the most solemn way, as a man seeking truth) asked for evidence of the reality and Divine origin of the miraculous gifts, but never have, even to this day, obtained it. But this is not all. I have discovered evidence against these miracles;

evidence which has most thoroughly convinced me that they are not of God. Into that, however, I cannot enter yet. I have much more to mention in the shape of *historical* reminiscences; which I am the more anxious to produce, because they contain the full illustration of the arguments which convinced myself.—Meanwhile, I am yours affectionately.

Letter II.

December 10.

My Dear ——,—The true attitude of *faith* is to be ever listening to God, and waiting for every revelation of His mind, every communication from Him, from whatever quarter and in whatever shape it may come. But while faith thus waits teachably to receive all that is Divine and true, it is jealous of what is human, and rejects not merely what is decidedly untrue, but what is *unproved.* For *unproved* truth is no truth at all. It may be opinion, or speculation, or conjecture; but it is not *believable truth.* "Prove all things; hold fast that which is good." "Buy the *truth,* and sell it not;" that is, get *the truth,* at whatever cost, but part with it for no price *whatever.* I find that I have constantly to take up this position in my prophetic studies. Several of my prophetic correspondents seem to me to be getting somewhat beyond the prophets. I mean, that they are advancing opinions of which, though I cannot say they *contradict* Scripture, yet I must say they are not *supported* by Scripture. I meet them by simply asking for *proof,* scriptural proof, either direct or inferential; for *unproved* statements are mere pieces of *credulity,* the fruit of *unbelief,* not of *faith.* If this is true of *unproved doctrines,* it is much more true of *unproved miracles.* A *proved* miracle is the voice of God; and to him who works that *proved* miracle, I will listen as to an inspired man—a man whom God has commissioned to reveal truth *infallibly* to me. But an *unproved* miracle is not the voice of God; it is but the voice of a man, or perhaps the voice of Satan, seeking to deceive the elect by assuming the form of an angel of light, or a prophet of Jehovah. I believe God's love to, and care over, His Church to be such, that He will never work a miracle without giving proof which satisfies the mind and conscience of His people that it is indisputably His doing. It would be cruel to have any doubt in such a case, and altogether unlike the love of Father, or Son, or Spirit. Yet there are thousands, millions of His saints on earth in all Churches, to whom He has not given this proof of the genuineness of the modern miracles, whom He

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is leaving in utter darkness as to these, and from whom He is withholding the new revelations of Divine truth, of which these miracles are said to be the announcement. For more than thirty years this new inspiration has been given, this new revelation published, this new Church been in existence; yet by far the larger part of God's dear people have not received the new doctrines, and multitudes have never so much as heard of them. Had this rejection of the doctrine been confined to the unbelieving world, or had it been merely exemplified in the case of those who have but the cold form of religion, I should not have thought it worth my while to point it out; for I know that in this dispensation Satan, not Christ, reigns; and the saints are in a minority. But this is not the case. It is the *living* Christianity of these thirty years that has been rejecting these new doctrines. I speak of men and things well known to me. The truly believing men of all our Churches, at home and abroad, are those who have condemned the modern claims to inspiration. Is it like God to allow such a state of things to exist? nay, to go on for more than thirty years—a whole generation? Is it conceivable that He would do so, were He really working miracles, and giving an additional revelation by inspired apostles and prophets? Shall the God of love and truth continue uttering His voice for thirty years, and His own people all that time be found among its chief rejectors? Was the like ever heard on earth? If these miracles be true, and if God has given a new revelation by inspired teachers in London and elsewhere, then all who have not received these miracles and revelations have been guilty of the most fearful sin of which a Church or a saint can be guilty—viz., refusing to hear the voice of God, and actually "quenching the Spirit." I should say that a man who has for thirty years thus "resisted the Holy Ghost," has all but sinned the unpardonable sin. Thirty years' deliberate rejection of Divine miracles, Divine revelation, given expressly for these last days! Thirty years' refusal of the heavenly light! How awful, if it be true! And if it be true, is it not strange that God should still bless these Churches; that He should revive them, and extend them, and do far greater spiritual wonders in the midst of them than those miracles which they are rejecting—I mean the turning of thousands from the error of their ways? How is it that God has not put the work of awakening into the hands of those who are working miracles and speaking by inspiration? How is it that He has committed the glorious work of gathering in so many throughout the world to these Churches and men, who have been so wilfully thwarting His purpose, resisting His

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Spirit, denying His miracles, and proclaiming the system founded on these to be a delusion of the evil one?

These considerations advance us a step farther than we have yet gone. They seem to me a *disproof* of the modern miraculous gifts; so that I may speak of them now, not merely as having no evidence for them, but as having strong evidence against them. If the modern Church, which professes to be founded on these miracles, has been thus *set aside* by God, and not made the doer of His great works in the earth; if that Church has remained stationary, while every other Church has been used for gathering in multitudes of souls to Christ; if even the "Plymouth Brethren," who rose some years after the "Irvingites," have far outstripped them in numbers, and in usefulness, and in zeal,—what can I conclude but that the miracles are not real, the professed inspiration untrue, and the whole work not of God at all?

But apart from these general considerations, there are more special ones which seem to me to disprove the genuineness of the miracles, and the Divine origin claimed for the Church which is founded on them:—

I. *Misinterpretation of Scripture.*—Some years ago, I was conversing with two persons who held office in the "Apostolic" church. They held as a doctrine of their church that the "angels" spoken of in the New Testament were *men.* They seemed to me to lay great stress on this. I referred to Matt. xiii. 39, 41, 49, which speaks of the "angels" "gathering the wicked," "severing the wicked from among the just, and casting them into the furnace of fire." But I was told that these "angels" were men;—that it was the saints who were to cast the wicked into hell. This appeared to me a very serious misinterpretation of Scripture; but my friends had learned it from their church's infallible teaching, and would not give it up. I then asked them for *proof* that angels meant men. They turned to Rev. xxii. 9, "I am thy fellow-servant and of thy brethren the prophets;" saying that this passage proved that the apocalyptic angel was "one of the prophets." I was not altogether taken by surprise at this argument; for, some years before, I had heard Mr Irving give the same interpretation, and in his lectures on the Revelation he insists on it strongly. But I asked them if they had looked into the Greek before coming to this conclusion respecting the passage. They said they had not. I immediately turned up my Greek Testament, and showed that, however ambiguous the words were in our translation, there was no ambiguity about the original; the meaning of which was evidently, "I am the fellow-servant of

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thee and (the fellow-servant) of thy brethren the prophets;"—that is, he was the same angel that had of old ministered to the prophets. My friends made no reply. They did not discuss the correctness of my translation; but their modern inspiration had taught them otherwise, and they were obliged to mistranslate the Greek and to *believe a doctrine founded upon a mistranslation.* You will excuse my not mentioning names and dates; but I can assure you that the above are simple facts. Is it not strange that *inspired* men should mistranslate the Greek, and build a new doctrine upon the misinterpretation? Can such inaccuracy be of God? I could give you many mistakes and misinterpretations of Scripture from the expositions of Mr Irving and Mr Armstrong, which show that they could not be speaking under the teaching of the Spirit of truth; but I must not extend my remarks too widely. The latest instance of misinterpretation is in a pamphlet published in 1855, by one of the leaders of the body, on "Symbols;" in which he says that the "seven-branched candlestick was a type of the *sevenfold eldership,*" (p. 4;) the "worshipping angels" (Col. ii. 18) means idolising ministers! (p. 6;) that the goat offered on the day of atonement (Lev. xvi.) symbolises "the church," (p. 19,) and the bullock "the priesthood." I merely mention these as specimens. I have heard and read many such mistakes in scriptural interpretation. You are aware, too, that they have altered several of their prophetical dates and interpretations, the years 1843 and 1847–8 having passed by without the expected events having occurred. I do not blame them for changing their system, if they had confessed their mistakes. But seeing their interpretations for so many years advocated in the *Morning Watch,* and by Mr Irving in his many works, and by Mr Drummond in the Dialogues on Prophecy, have been given up and supplanted by something else, it would only be fair to give us the reasons for the change. But the mistakes and changes have been numerous. The work on symbols to which I have referred is, as usual with them, *anonymous.* This is the case with a good many of their sermons and pamphlets. Why they conceal their names I do not know. Such anonymous writing is very unlike the example set by their founder, E. Irving, who never wrote a book, small or great, to which he did not honestly append his name. I used to be struck with this in reading the *Morning Watch.* There was a good deal of *anonymous* writing there; and the bitter attacks in every number upon the "Evangelicals" were all from *anonymous* pens,—save in the case of Irving. The frequent mistakes and changes which I have noticed in their opinions

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made me feel that the men could notbe speaking under the influence of the Holy Ghost. Such things did not occur in the apostolic age; they could not; for mistakes are the exhibition of imperfect teaching, and changes are admissions of defect and error.

II. *Self-contradictions.*—If you read Mr Baxter's little book, you will see some of these. Mr Baxter was one of the most eminent of those who had received the gifts, and as such he was acknowledged and listened to by the whole body. Again and again he spoke and uttered predictions; for these utterances public thanks were given, and he himself was recognised as one pre-eminently filled with the Spirit. Yet he soon after renounced his belief in his own inspiration, and declared that he had been speaking under the power of Satan. Did a contradiction of this kind ever occur in the days of the apostles? If it had, could we believe the New Testament? After Mr Baxter had thus lifted up his voice against the miracles, &c., as a delusion of Satan, he was attacked in the most unchristian way by his former friends, as you will find in the *Morning Watch*, and elsewhere; and the expressions, "apostasy," "self-esteem," and "self-confidence," &c., are applied to him by those who had a little before acknowledged him as a man filled with the Holy Ghost. The same things may be said of Mr Pilkington, who also "spoke in the Spirit," but who afterwards was convinced of his error, and published a pamphlet pronouncing from his own experience the whole a delusion. For this he was treated by his former brethren, the writers in the *Morning Watch*, contemptuously, and had many uncharitable epithets heaped upon him, as usual, *anonymously*. The case of the M'Donalds of Port-Glasgow was more remarkable than either of these. They were two brothers, originally elders in the Church of Scotland, who followed Mr Campbell of Row. They were, I believe, truly godly men, as their published memoir shows. They had for a considerable time spoken in tongues, and were acknowledged by the Church in London as men specially filled with the Spirit. So much so that some of the London brethren came down to Scotland to visit them. A special and most urgent request was sent to them, to come up to London to edify the church with their miraculous gifts. They, however, kept themselves aloof from the London church; and at last came forward to pronounce the work in London as a work of the flesh. They decline calling it a Satanic work, but they condemn it as unscriptural and untrue. This contradiction of the Port-Glasgow brethren is the most condemnatory of all; because they remained still believers in miraculous

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gifts, and were still acknowledged as men who had the Spirit, and were daily exercising His gifts, by speaking, prophesying. Now, which of the two am I to believe—the London or the Port-Glasgow brethren? Both profess to be speaking in the Holy Ghost. Is not this contradiction a stumbling-block, to say the least of it? Was the like ever known in the days of the apostles? If one apostle had thus denied the inspiration of another, could we believe the New Testament? There are many more such contradictions, prophet speaking against prophet, &c., but you must be content with these. That which is of God has no such contradictions; and men who speak by the Spirit of God do not contradict each other. I must do the Port-Glasgow brothers the justice to say that they show an excellent spirit. Their published letters on this and other subjects are quite different from the fierce articles of the anonymous writers in the *Morning Watch*, who write as if they were neither gentlemen nor Christians, though all the while pleading for the gifts of the Spirit, and professing to be men who had received these. Are not the fruits of the Spirit "love, joy, and peace?" not bitterness, and wrath, and malice. This must suffice at present. More soon.—Yours affectionately.

Letter III.

December 11.

My Dear ——,—I proceed with the *disproofs* of "Irvingism."

III. *Inaccurate statements.*—I find many of these in the *Morning Watch*, and in others of the earlier publications. I am sorry to say that I find some of them in Mr Irving himself. But I pass these by; for it may be said that these, though written by men who thought themselves inspired by the Holy Spirit, were not authorised documents. I come to a paper issued in the year 1855. It is a solemn document; the cross, intertwisted with the name of Jesus, and flanked on each side by the apocalyptic symbols of His blessed name, is set at the top, to imply that it comes from the Lord himself. It is signed by four or five individuals bearing office in the Church. These subscribers call themselves "the undersigned angels or bishops, presiding in Scotland over congregations of the one Holy Catholic and Apostolic Church;" implying that their Church is alone "the *one holy* Church." The letter is addressed to "all bishops, priests, and ministers of the Greek, Roman, Anglican, and other divisions;" thus recognising the Greek and Romish Churches, and giving them a place above

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all Protestant Churches. The members of these Greek and Roman Churches are addressed as "dearly beloved brethren," which I confess sounds to me strangely. The document is written with the tone and authority of inspired men; "angels and bishops" speaking by the power of the Holy Ghost. In that case we should at least count on *accuracy* in its statements; for surely inspired men could not write what is inaccurate on point of simple fact. Yet I find in this apostolic letter some things which are both untrue and uncharitable, especially in that part relating to "the *sects*" (they won't call *us churches*) "which reject the authority of bishops." It says of the Scottish churches, that "they are parcelled out into seats, to which *none can have access but by payment of money.*" This *is altogether incorrect.* Both in the Established Church, and the Free Church, by far the greater number of the seats *are free;* and even in large towns, where there are seat-rents, the poor have access *for nothing.* Yet, for the purpose of having something evil to say of "Non-episcopal" Churches, this statement has been framed by the inspired writers of this letter. There may be about 3000 churches in Scotland of all denominations, and of these about the one half *are free,*—no seat-rents being taken. Of the 1000 where seat-rents are taken, a considerable part are not Presbyterian, but Episcopalian churches. These "angels and bishops" could hardly have devised a statement more *inconsistent with facts.* Can I believe that *inspired* men would make such misstatements of simple fact; and this *for the purpose of destroying the good name* of those whom they call "dearly beloved brethren?" Yet this *untruth* is sealed by the cross, the initials of the name of the Lord, and the holy symbol alpha and omega! And this *untruth* is vouched for as being true, by Mr ——, Mr ——, &c., "angels and bishops." They are Scotchmen, and know well that in all the country churches of the Establishment at least, (not to speak of the others,) the seats are, and always have been, *free.* If an apostle,—and specially if four or five apostles,—had been guilty of such an inaccuracy, and made use of that inaccuracy for accusing their brethren, what should I have thought of them, or of the New Testament? Could I have believed either them or it? Men writing under the dictation of the Holy Ghost could not have committed such a blunder, nor used it for so unkind and unholy a purpose. *This untruth,* vouched for as *a truth* by *nine* "angels and bishops," has been circulated in tens of thousands of copies for seven years; it has been pointed out to them both privately and publicly; yet it has never been withdrawn, or apologised for; nay, it has been

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defended, and that in no very Christian spirit; the *inaccuracy* could not be denied; but the accusation brought by means of it against Presbyterian Churches was defended! If I know myself at all, I should in such a case have apologised for the injury I had done. Had I falsely accused either a brother or a Church, I should at once have confessed my sin, and asked forgiveness of my injured brother. I could not have had it said to me for seven years, "You made a very grievous misstatement in a pastoral letter of yours; you, in the name of the Lord Jesus, gave to the world an evil report of your brethren, which *you now know to be quite untrue*, and yet you have not acted the part of an honest Christian man, in apologising to your offended brethren." What should I have thought of myself had I refused to repair the wrong that I had done? What would others have thought of me? Would they believe me to be one of Christ's angels or bishops? Would they believe me to be a man filled with the Spirit?

In this same solemn epistle there is another statement regarding the "Non-episcopal" sects of Scotland. "The ministers," it is said, "are reduced to *confine their instruction to what the people will suffer them to preach*." That is to say, that while all who are governed by bishops, such as the Scotch Episcopalians, teach what God commands, Presbyterians dare not and cannot do this, but *must teach what the people command!* To say this of nearly 3000 ministers was very bold, and I must say very uncharitable. No doubt if the nine writers of this letter have entered every Presbyterian church in Scotland, or communicated with these 3000 ministers, and found that they did not preach God's truth or Christ's gospel, but confined themselves to what their people allowed; if they had *ascertained* all this for themselves, or if they had been instructed by the Holy Spirit that such was the case, they might be held entitled to speak in this way. But I must say, they have spoken rashly and untruly. I can speak for myself and for hundreds of other ministers, that this witness is *not* true. Yet nine angels and bishops, under the inspiration of the Holy Ghost, published this awful accusation against men of whose preaching they knew nothing; and though they were written to on the subject of this statement, they have allowed it still to stand. The spirit that indited that calumny could not be the same Spirit that dictated the 13th of 1st Corinthians. I do not wish to use strong language if I can avoid it; but I must say that I do not remember to have ever read an accusation so unfounded and so uncharitable. Such "accusers of the brethren" know not what manner of spirit they are of. The

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spirit they manifest is not "from above." I would not return railing for railing; *I dare not imitate their spirit,* even though I do not profess to have received the gifts of miracles. All such reviling imputations the Master has forbidden. May *His* spirit, not theirs, be mine!

This professedly-inspired document was very largely circulated all over the country. No less than three copies were sent to me, one of them accompanied with a letter stating that if any explanation of any part of the document were wished, it would be furnished. In the *Journal of Prophecy* I noticed the document, and took occasion to point out the inaccuracies and unseemly insinuations against all Presbyterian ministers. Shortly after I received a letter from one of the subscribing angels, complaining of the above notice, but not denying the general accuracy of my remarks. On this I wrote to the party, restating the injustice of the charge, and requesting to have the grounds of it pointed out, as it was about the most serious accusation that could be brought against ministers of Christ. Months passed away, and I got no answer. Then I received one day an envelope containing an extract from one of our Free Church documents regarding seat-rents. It was *anonymous,* so I laid it aside. A few weeks after I got another *anonymous* communication containing an extract from a speech of Mr Gilfillan, of Dundee, in which that writer brings some charges against his Presbyterian brethren. Though the communications were *anonymous,* I observed the post-mark, and guessing from whom they came, I wrote to the party asking if it were really he who was trying to annoy me with these anonymous communications, while refusing frankly to answer my letter. I got an answer to this; but it was such a letter for bitterness and incivility, as I never received in my life. I did not answer it. I found I was right in my conjecture as to my anonymous correspondent. It *was* one of the nine "angels and bishops!" I said to myself as I laid aside the letter,—Well, this man *may* be a Christian; he *may* be an angel too for aught I know; but he is no gentleman. With such specimens of inaccurate statement, in so solemn and imposing a document, you may suppose that I did not receive it as inspired; and that it confirmed me more and more in the conclusions to which I had come as to the claims of this "one Holy Catholic Church," of which the nine writers are the angels and bishops. That Church is founded professedly on Divine inspiration, and the miraculous gifts of the Holy Ghost. If it were really so, such an inaccurate and uncharitable epistle would never have emanated from it. It is not the Spirit either of the Lamb or

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the Dove that breathes throughout that document;—it is the spirit of "the accuser of the brethren." "My soul, come not thou into their secrets; unto their assembly, mine honour, be not thou united."

IV. *False predictions, and false claims to inspiration.*—You are aware how Mr Baxter's predictions failed. He, as you will find in his narrative, predicted many things; and he was acknowledged by the Church in London as truly an *inspired* teacher. He predicted in the spirit that the Reform Bill would never pass; that the king would be driven from his throne; that the sword would go through the land; that Mr Irving was to go to Scotland as an apostle. All these things, and many others, spoken both by him and by his brethren and sisters "in the spirit," turned out *false*. Was there anything of this kind among the apostles of old? Had there been so, would we have believed their words or their deeds? When Mr Baxter recanted, the *Morning Watch* attacked him; but, strange to say, insisted that he was a *true* prophet, though a *fallen* one. But then the Reform Bill *did* pass; the king was *not* driven from his throne; Mr Irving *did not* become the apostle of Scotland. So his opponents soon became silent; but they never confessed their error.

You will remember Mr Taplin's case, and his misconduct, though he spoke in the spirit. You will remember how Miss Hall confessed that she had prepared her utterances beforehand! You will remember, too, that it was *by some of the utterances of these discarded prophets and prophetesses that apostles, &c., were named in London.* Oh, what confusion! to use no harder word. Could all this be of God? I remember once going to one of their places of worship. A friend tried to dissuade me, but I felt resolved to see and hear for myself. If the new doctrine was *right*, why should I refuse to believe it? If it were wrong, should I not be able to give a reason for rejecting it without depending on others? So I went. There were four "ministers" there: one, I was told afterwards, was an apostle; another, an angel; a third, one who had received the Holy Spirit, and spoke "in the power." I do not remember who the fourth was. After praise, prayer, and the reading of the Word by the apostle, who seemed to me to preside, the third individual named started up, and began to speak, not in an unknown tongue, but in English. He spoke, or rather screamed, at the very highest pitch of his voice, with the wildest gestures I had ever seen. I remember to this day a part of his address, which was only about five minutes in length. But I dislike repeating it, it seemed to me so unscriptural and

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irreverent. The speaker's voice rung through the church, and many seemed to shudder at his yells. When he sat down, the apostle rose and asked the hearers why they "started at the voice of the Comforter;" and he gave thanks for this utterance of the Holy Ghost. I went away, musing over the strange scene, and saying to myself, Is this the voice of the Spirit? One who called himself an apostle had told me that it *was*, and called on me to listen and believe. I did listen, but I could not believe. Some time afterwards, I mentioned what I had seen and heard to one connected with some of the members of the church, and I was told that they had since discovered that the individual I heard was under the influence of Satan! How strange all this seemed to me! One day I am exhorted, on peril of committing the unpardonable sin, to believe that this man is full of the Holy Spirit, and speaks by Him; another day I am told that he was speaking by the power of Satan. What can I think of all this? What can I think of a church founded on such confusion and contradiction? I could mention more instances of this kind, but the above is enough; and remember I am not relating idle reports, but simply telling what I have seen and heard. I daresay you will believe me, though I do not give place nor time. I could mention both, as well as other particulars; but I don't wish to expose *persons*, but *errors*.

V. *Inconsistencies.*—I hear that many belonging to this Church think it right to go into the world's gaieties; and I know this, that when you meet them, you can hardly get them to talk on spiritual subjects. One of them—*an apostle*—was spending a few weeks, some years ago, with one who happened to be a friend both of his and mine. During these weeks, no religious conversation could be accomplished. My friend was most willing to have it, but the other declined. Yet every day he set out after breakfast *with his game-bag, his dog, and his gun!* Think of an apostle spending three weeks in shooting! I could not imagine Paul or John in such a guise, and following such an occupation. It did seem to me a strange inconsistency, and I treasured it up as one of the many proofs that the Church in which such apostleship existed could not be of God. I daresay you have read Mr Drummond's speeches in Parliament and elsewhere, and noticed his curious career. I cannot make myself believe that Parliament was the place for an *inspired apostle,* as he is recognised to be by the London Church, or even for a minister of Christ; but if he enter that House, surely he will be faithful to his Lord,—he will bear witness for Christ. He will not be a dumb dog when his Lord's honour is at stake. No. Yet, during all the years of Mr Drummond's Parliamentary

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career, I cannot recall *one single word spoken for Christ*—one sentence that would tell that he cared for the Master's honour. Other members of the House would sometimes speak as Christians,—Mr Drummond never. He was full of wit and sarcasm and jest, so that he kept the House in roars of laughter at his jokes; but this was not like an apostle of the Lord Jesus. Once I mentioned my feeling on this point to two of Mr Drummond's church. They solemnly and rather hotly warned me not to blaspheme! This, of course, did not shut my mouth, as it was meant to do, and I still expressed my repugnance to such speeches and jests from their apostle, for I was in earnest in speaking to them, and not by any means indulging a light or captious humour. To my surprise, I was told, with some warmth, that these feelings of mine were all "sanctimoniousness;" and that I was very different from the Lord Jesus, for He was not sanctimonious! I asked if they thought He spoke and acted as Mr Drummond did; and I was answered that they did not see why He should not have done so!

Besides jests, Mr Drummond indulged in something worse,—he often uttered what I must call oaths; and if you have an opportunity of referring to his speeches, you will find them interlarded with "for heaven's sake," "for goodness' sake," and the like. Was not this swearing? And I remember once, that, when speaking of the working population of our cities, he spoke of them as "poor devils." Thus an apostle takes up the slang of the blasphemer, and calls his fellow-men "poor devils!" Can I believe that he had the mind of Christ? Or that he was like Paul? who said, "I now tell them, *even weeping*, that they are the enemies of the cross of Christ." A person who spoke and acted thus could not be an apostle, and the church over which he presided cannot be "the One Holy Apostolic Church." Yet he was chosen to be apostle by one professing to speak by the power of the Holy Ghost; and he himself used to "speak in the Holy Ghost." I have read some of his utterances, and could give you them if you liked. But there is no need. He had very bitter hatred against the "Evangelicals;" and the language which he used was quite unbecoming a Christian. It was awfully *malignant;* and no infidel journal, nor even the *Saturday Review*, ever assailed the Evangelicals with such uncharitable language as did Mr Drummond, the *inspired apostle* of the Lord Jesus!

This leads me to speak of the violent language used by the whole body against others; but this I reserve for my next.

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Art. II.—THE LABOURERS IN THE VINEYARD.

Notes on Matt. xx. 1–16.

This parable is closely connected with the latter part of the preceding chapter; in fact, it was suggested by it. Reference therefore must be made to it before we can proceed with our remarks.

A rich young man, (chap. xix. 16, &c.,) called (Luke xviii. 18) *a ruler*, "came to our Lord, and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" This young man being under the law was met by our Lord accordingly. He directed him to the commandments. In his self-sufficiency, however, he quickly replied, "All these things have I kept from my youth up." He had seemingly kept the commandments, as Paul observed the law before his conversion —*in the letter, but not in the spirit.* Wherefore he asked, "What lack I yet?" Upon this our Lord tried him by the First Commandment, whether he loved God more than all besides. Here his boasted keeping of the commandments broke down; for he could not part with his earthly possessions and become a humble follower of Christ.

This circumstance led our Saviour to tell His disciples, "That a rich man shall hardly enter into the kingdom of heaven;" or according to Mark, "How hard is it for them that *trust* in riches to enter into the kingdom of God!" And to show them the utter impossibility of it, He added, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This declaration astonished the disciples beyond measure, so that they exclaimed, "Who, then, can be saved?" They felt that they themselves, and all men, more or less, trusted in their riches. Stier observes here, "*τίς, ἄρα,*" takes *a wider range* than "*τίς πλούσιος.*" The poor even trust in their little possession, and strive to increase it. And, in reality, every one has something which he does not wish to part with. Is the gate so strait into the kingdom of heaven? Who, then, is able to enter? (See Luke xiii. 23, 24, xiv. 26, 27, 33.)

The disciples conceived not only the *difficulty* of being saved, but the *impossibility* of it. Our Lord, however, did not retract His word, but even heightened the "*δυσκόλως* to the *ἀδυνατον.*" For one who thinks that he can work out his salvation, this is the real fact. The Lord alone *can*, and *has done* this. This the disciples had to learn. Wherefore our Lord answered, "With men this is impossible; but with God all things are

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possible." Peter, without reflecting on these words of our Lord, "answered and said unto Him, Behold, we have forsaken all, and followed Thee,"—implying, we have done what the rich young man failed to do;—"what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, *in the regeneration* when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." And, extending His promise unto others, He added, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." He, however, significantly guarded His words by saying, "But many that are first shall be last; and the last first." These words, as well as the parable, contain a gentle reproof to Peter for his self-reliance, in asking, "What shall we have for having forsaken all, and followed Thee?" We perceive here the long-suffering exercised by our blessed Saviour towards His disciples. The self-confident question of Peter, instead of producing a severe reproof, as might have been expected, elicited a very precious promise to His disciples. Our Lord made allowance for their early-imbibed notions, and their ignorance of the Scriptures. They show us what man is in his best estate, and under the best of teachers.

The expression, "*in the regeneration* (παλιγγενεσία) when the Son of man shall sit upon the throne of *his* glory," demands a few observations.

This phrase here appears to be of similar import with "the times of refreshing from the presence of the Lord," (Acts iii. 19, and Luke xxii. 28–30.) "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Comp. 2 Pet. iii. 12, 13; Rev. xxi. 1.) With the national restoration of the Jews a great renewal of this earth will take place, (Rom. xi. 15.) Because Satan with his legions will then be removed,—all the antichristian hosts with their leaders, the Beast and the false Prophet, will be destroyed,—and Christ with His saints will take the rule of this world. These accomplishments are sufficient to render this earth a paradise again.

The mystery of redemption, which has in part been accomplished, includes all these things. All the evil that Satan has introduced into this world will be entirely removed, and the paradisaical state of peace and happiness restored by Christ.

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At His premillennial advent this regeneration here spoken of will, in reality, be carried out. "He will then sit in the throne of *His* glory." At present He sits on His *Father's* throne, (Rev. iii. 21; Ps. cx. 1.) The earth, as the abode of man, is passing through the same state as man. It suffered with man by the fall, (Gen. iii. 17, 18; Rom. viii. 19–22,) and it will share in his restoration, or deliveranee from all the evil which now afflicts and deforms both the animate and inanimate creation. And this glory of the restored earth is identical with the glorification of the Son of man, "when He shall come to be glorified in His saints, and admired in all them that believe." His throne will then be *upon or above* the earth; and the apostles will have their thrones there likewise, and judge (govern) the twelve tribes of Israel, who will form the prominent nation,—the missionary Church,—during the millennial Sabbath of the Church. (See Isa. lxvi. 19.)

For the better understanding of this parable, we must inquire,

1. *What is to be understood by the penny,* (Gr. δηνάριον;) and
2. *What is implied by the day.*

That the penny cannot denote salvation, as some erroneously assert, is evident from the following reasons:—*First,* salvation is nowhere assured to us as a promise or an agreed reward *for our labours.* The word συμφωνεῖν (comp. ver. 13) plainly implies an agreement, which cannot apply to salvation, which is always spoken of as an act of God's *free grace,* through faith in Jesus Christ. Thus, (Eph. ii. 8, 9,) "For by grace ye are saved through faith . . . not of works, lest any man should boast." *Secondly,* judging from the connexion, our Lord addressed this parable in the first place to the disciples, in consequence of Peter's question, "What shall we have for having forsaken all, and followed Thee?" Now they, with the exception of Judas the traitor, were among the chosen ones—salvation was sure to them without doubt.

The penny, then, appears to imply *a reward of grace,* or *a certain degree of glory* in a future state, which a devoted and faithful service, rendered to God in this life, will secure, irrespective of the length of it. There is great propriety in Olshausen's application of this parable, by regarding it as representing *both Jews and Gentiles.* The Jews were first called into the vineyard, and with them God made a covenant; whereas, with the Gentiles there was neither covenant nor agreement made. They, on entering as labourers into the vineyard, left all to the gracious disposition of the householder. And by doing so they honoured God by their simple faith and trust in Him, for which they were richly rewarded.

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In regard to the apostles themselves, this relation is strikingly expressed in the call of St Paul. He was arrested when he was on the way of wasting the Church, whilst the others had already been actively employed; and behold, "he laboured more than they all," (1 Cor. xv. 10; Rom. xv. 19, 23; 2 Cor. xii. 11.)

The day on which the householder goes out to hire labourers into his vineyard, *is not a day of twenty-four hours,* but evidently a period of time extending itself over this dispensation. The hire or reward is not distributed till the evening, or till the premillennial advent of Christ. (Comp. Matt. xxv. 14, 19; Luke xix. 12, 13; 2 Cor. v. 10.) The repeated going out of the householder shows that, at different intervals of this dispensation, God went out to hire labourers to proclaim the blessed message of the gospel. The Reformation was such a time; and since then, at times when great awakenings took place. Our portion of this day may be called the eleventh hour, when both "the tares and the wheat" are rapidly ripening, and when the signs of the times are indicating the approaching harvest of this world.

From the fact that, to the conqueror in the Laodicean state of the Church, the Saviour holds out the greatest promise, (Rev. iii. 21,) it being the most difficult one to overcome in, we may perhaps discover a reason why those who labour but one hour receive the same with those who "had borne the burden and heat of the whole day." The dangers and difficulties for the believer will doubtless become greatest after Satan will have been cast out into the earth, (Rev. xii. 9,) and when he will have raised the Beast, (Rev. xiii. 2.) Then the servants of Christ will be persecuted and killed. Hence, their one hour will entail more hardships than any of those of their preceding brethren.

This parable, however, cannot be limited to any particular time or thing like many other parables, but reflects its truths on many objects at one and the same time, like a many-sided diamond. It has great similarity with the parable of the prodigal and the elder brother, (Luke xv. 11–32.)

The imagery is to give *a general* impression of a thing which is found often repeated in the affairs of the kingdom of heaven as existing in this dispensation. And while the ministers of the gospel are principally denoted by the labourers, all believers are to be employed in winning souls for the kingdom of Christ.

Ver. 1, 2. "The householder" denotes God the Father; for, in verse 8, we have "the steward" paying the labourers their hire, who is Christ. "The vineyard" symbolises (as Isa.

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v. 1) the kingdom of heaven in its present state, which Christ at His coming will establish upon the whole earth. The labourers must be called by the Lord himself; their being called by their fellow-men cannot constitute them proper labourers in the Lord's vineyard.

Ver. 3–7. All are idle in the market-place of this world who are not engaged in the Lord's work, however busy they may be in other ways. A portion of the Christian's time is under every circumstance to be devoted to the Lord. Here every believer ought seriously to examine himself; how he is employed; whether for God or for the world. Reward there can be none for him who is not engaged in God's work, even should he be saved at last.

Those that are called at the *third, sixth, ninth, and eleventh* hours, (answering to our ninth, twelfth, third, and fifth hours,) as observed already, make no agreement, but go at once into the vineyard. All these last called ones confide entirely upon the grace and mercy of God. They endeavour to make up for lost time, and to approve themselves to their gracious Lord.

Ver. 8–12. For the individual believer, death is the evening, when his labour in God's vineyard will cease; but for the collective body, it will be the "καιρὸς ἔσχατος," or the coming of Christ, when the kingdom of heaven will be fully and manifestly established. At present, the words of our Saviour apply most emphatically, "Work while it is day: the night cometh, when no man can work," (John ix. 4.) During the reign of the Beast of Rev. xiii. no efforts for the promotion of Christ's kingdom will be permitted.

The murmuring of the first hired labourers (ver. 11) demands a few observations. God's free mercy and grace, shown to the last hired labourers, instead of making them wonder at and adore such goodness and mercy, roused the hateful feelings of jealousy and envy in their hearts against these objects of God's favour. In this respect they resemble most strikingly the elder brother in the parable, (Luke xv. 11–32.) Alas that there should be such sinful qualities still manifested in those who call themselves children of God! Yet we witness this hateful character in the disciples themselves, (see Matt. xx. 24.) We have all need to watch over the risings of our sinful hearts. Let any of our brethren be preferred to us, and then let us see what feelings we should manifest were it not for the restraining grace of God. So much is true, that *the less value we lay on our doings, the greater will be God's estimation of them.* The deeper we feel our own unworthiness in the sight of the Lord, the greater will be His love and mercy to us. For,

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"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Ver. 13–15. "These verses," said Olshausen, "show the *absolute* freeness of God's mercy and grace to the sinner. They cannot be made to depend on any claim of the creature. The unvarying mode in which God manifests them is *in justice and love.* And the highest state of piety is by relinquishing all our own claims, and to love this self-imparting love of God, which bestows itself without either merit or worthiness in the object of its love." With murmuring persons the Lord speaks as a Sovereign; but with humble and grateful souls, in the language of a Friend.

Ver. 16. This passage contains the solemn application of this scripture. In the manner as set forth in this parable, "shall the last become first, and the first last," which explains the similar maxim, chap. xix. 30. As alluded to, St Paul was the last called among the apostles; but by his consecrated and unwearied labour in the service of his Lord he became first. His love to his Redeemer was such as if there was no possibility with him to bestow it upon any other object. And if we inquire into the reason of the apostle's "constraining love" to Christ, we shall find it *in his apprehension and estimate* of the great salvation which is in Christ Jesus, (see Phil. iii. 7–10.) The deeper our insight into the utter depravity of our hearts, and consequently of our lost state by nature, the greater will ever be our love to our adorable Redeemer. Let none, therefore, shrink from seeing the worst of our ruined condition to which sin has reduced us. Such a view of himself was that of St Paul, which accompanied him through all his public life; for we hear him constantly refer to his unworthiness of the grace of God. Thus, "Unto me, who am less than the least of all saints, is this grace given," &c., (Eph. iii. 8.) Oh that the same mind might be in all the servants of Christ now! We should have no need then to fear all the Sadduceeism, Phariseeism, and Herodianism of the day. There is, however, no fear for the humble believer in Christ. "He that is in us is greater than he that is in the world." The great secret of Christianity is to "abide in Christ," and to remain "faithful unto death."

But to return. We do not enter on the question of an *absolute election.* The passage simply shows us that some are *preferred before others for given purposes,* with the reason of which we are not acquainted. A sainted author said on this verse: "Not as if the first called were lost; but the *latter* are chosen for a certain work, for which the

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former were not yet fit." The notion, however, is quite erroneous which some ground on this parable, that it is all the same whether we are converted at an earlier or later period in life. An early conversion is every way a great blessing.

The practical lessons of this parable may be briefly recapitulated, as follows:—

1. "With God there is no respect of persons." He acts as a Sovereign; and if "we have done all things which are commanded us," we are to say, "We are unprofitable servants: we have only done what was our duty to do."

2. God does not wish us to serve Him for nought, though He owes us nothing; nor yet stands in need of our service.

3. All our time, that is not spent according to God's will, we pass in idleness.

4. No man is to enter into the ministry of the gospel without being called by the Lord, (John x. 1–9.)

5. Whatever God has promised He will strictly perform.

6. God does not distribute His gifts equally among His servants, (Matt. xxv. 15,) yet always according to His inscrutable and holy will. And He never asks any service of them for which He has not previously qualified them.

7. The children of God consider themselves not at their own disposal, but as belonging to the Lord, who has a right to dispose of them according to His good will and pleasure.

Art. III.—THE SEVEN PARABLES.

Matt. xiii. 3–50.

Our Lord having spoken so far to the people in plain and intelligible language of the kingdom of heaven, without either figure or similitude, and having required of them faith in Him, as its author and Lord, and showed them the necessary qualifications for becoming participants of its blessings and privileges, begins now to speak to them in parables. In these He describes the mysteries and varied states through which it should pass, till its final and universal establishment at the close of this dispensation, (*αἰών*,) or at His premillennial advent. Such predictions were of great importance to the disciples and primitive Christians, who had so much to suffer in its extension, and, comparatively, were permitted to see but limited results. But as these prophetic representations of the

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final success and future glory of the kingdom of God were to the apostles a great consolation, so they are now the great encouragement to believers to persevere in their conflict against powerful opponents in the extension of it. Moreover, the prospect of sure success has kept hope alive when, as in the dark ages, it was hardly visible to the human eye; but, like leaven, it worked unobserved in a few.

During the short reign of the Beast, (Rev. xiii.,) the last, but by far the most terrible eclipse of the very existence of the kingdom of God will take place. This, however, will only be suffered, in order that by the contrast its transcendent glory and bliss might be the more apparent in the end. "The stone that was cut out without hands will smite the image" of Satan's erection, "and become a great mountain, and fill the whole earth." And, "this kingdom shall stand for ever."

In offering some remarks on these seven parables, it will be our special aim *to point out their prophetic character.* Our Lord predicts in them the vicissitudes His Church will have to pass through, and the obstacles His word will have to overcome, before His kingdom will have been universally established.

The enlightened and observant believer of our Lord's teaching, therefore, may know beforehand both *the events, the changes, and the progress* through which the kingdom of Christ will have to pass to its final consummation.

These parables show *its beginning, its partial reception, its early corruption, its vitality and extension, its hidden character*, and, at the same time, *its glory and final triumph.*

There is a similarity in our Lord's teaching in the seven epistles of Rev. ii. and iii., to what we find in these seven parables. A cursory comparison between them will show that they run parallel with each other, and confirm one another. As the seven epistles are divided into four and three, so are these parables. The four first the Lord spoke to the assembled multitude, and these partake of an *exoteric* character, (comp. ver. 3, 24, 31, 33, 34.) The last three, it is thought, He only spoke to His disciples, and these are chiefly *esoteric*, (comp. ver. 36, &c., 44–47.)

There is also a difference in the introduction of the four first from the three last. "Another parable put He forth," &c. In the three last, "Again, the kingdom of heaven is like," &c.

Besides the *constant practical and general* application to the several states and relations of the kingdom of God, both as it regards *individual and collective bodies* of believers, these seven parables have *a deep and prophetic* meaning, (ver. 35.)

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They prefigure, as alluded to, successive states of the kingdom of heaven, as existing in this world, from the days of our Lord to the end of this dispensation. They describe the changing scenes of it with wonderful accuracy, till at Christ's pre-millennial advent it will be extended over the whole earth.

The two first, which were explained by our Lord to His disciples, have more immediate reference to the days of Christ and His apostles and the primitive Church. The third and fourth refer to the beginning, and *though hidden, but sure and gradual progress of it* throughout the earth. The fifth represents it as hidden, or as existing in the days of the Reformation. The sixth introduces it to our notice at a time when it would be valued above everything by the "little flock." And the seventh presents it in its last and mixed character, as it will exist at the coming of Jesus Christ.

Bengel arranges the several periods indicated by these parables as follows: The first he applies to the time of the apostles, (ver. 16.) The second, to the time when the apostles were removed to another world, (ver 25.) The third, to the time of the conversion of Constantine the Great, and onwards, (ver. 32.) The fourth, to the seventh century, or rise and progress of Popery, (ver. 33.) The fifth, to the reign of Popery, (Rev. xiii.,) and to the Reformation, (ver. 44.) The sixth, from the Reformation onwards, when the kingdom of God became most precious to believers, (ver. 46.) The seventh, to the end of this dispensation, when the wicked shall be separated from the godly, and when the mixed state of the kingdom of heaven will cease to exist, (ver. 48.)

In the second parable the harvest is represented as *future,* in the seventh as *at hand.* The net is now full, and drawn to the shore to have its contents examined. The fishing is now at an end, the day of grace is closed, the judgment follows apace.

Thus it appears that these parables have a very deep meaning. At present the kingdom of heaven exists in *a hidden or spiritual state.* It is, as our Lord said to the Pharisees, "*within*"—in the hearts of the believers, or spouse of Christ—and unheeded by the world.

In the millennium this kingdom will be *all manifest* and established over the whole earth. Then "all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

At present the words of our Saviour still apply, "Repent, for the kingdom of heaven is at hand." Our present life is one continued act of repentance. Alas! "in many things we offend all," and that daily.

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The *locality* where these parables were delivered is worthy of notice. Our Saviour always improved surrounding objects for imparting important lessons. This was the case on this occasion. St Matthew informs us that our Lord "sat by the sea-side, and great multitudes were gathered together unto him, so that he went into a ship and sat, and the whole multitude stood on the shore." From the Sea of Galilee the mountains rise up in terraces, which are cultivated; and there are plots which lie upon shelves of rocks, with but a slight depth of soil. Other spots have a rank vegetation, where thorns would outgrow the wheat. And there would be footpaths where the seed could not vegetate, and good ground, where the seed would yield an abundant crop. There would be likewise merchants and fishers, &c., upon the sea. All these things rendered the teaching of our Saviour so interesting and impressive, as that great multitudes assembled around Him on every occasion.

Alas that there should have been only *one class* among the four into which our Lord divided His hearers, who heard the word to a good purpose! And is it not the same up to this hour? The words of the prophet Isaiah still apply, "Who hath believed our report? and to whom is the arm of the Lord revealed?" "The cares of this world, and the deceitfulness of riches"—the great idol of the day—still act as a hindrance from "bringing fruit unto perfection." And then there is the stony heart, not furrowed up by deep repentance, where the seed, though received "anon with joy, yet hath not root in himself, and dureth but a while." And how many are those "who hear the word of the kingdom, and understand it not," and where "the wicked one catcheth away that which was sown in their hearts!"

The answer of our Lord to the question of His disciples, "Why speakest Thou to them in parables?" is very solemn. The Jews, by their wilful blindness, had brought themselves to that state in which they were no longer counted worthy to hear the mysteries of the kingdom of God except in parables. There are mysteries in this kingdom which the believer alone can understand, and to which he only can be admitted. The unbeliever would only become the more guilty by having them plainly set before him, as he would, in his blindness, neither value nor receive them. The mysteries of the kingdom of God are experimental, like everything that has reference to our holy religion. They are accessible to those only who are under the teaching of the Holy Ghost. He alone can introduce us into the deep things of God, and reveal Christ and His kingdom to our hearts. The hearers of our Lord, not being under the

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teaching of the Holy Spirit, could no more understand these mysteries than the worldly-wise of our own days. Yet this method of teaching in parables was the only way to arrest here and there a reflecting soul, not yet altogether hardened, so as to inquire into the real meaning of these similitudes, and thus be led by the Spirit to a knowledge of the truth. The words recorded by St Mark are to the point, "And with many such parables spake He the word unto them, *as they were able to hear it*," (chap. iv. 33.)

In order to receive—receive *insight and understanding* in divine things—we must have *an earnest desire* "*to know* the mysteries of the kingdom of heaven," and *to become acquainted* with the promises which are given us in Christ Jesus. In the absence of this desire nothing can be given; but even that which a person may seem to have will be taken away. There is nothing arbitrary in this proceeding. Daily experience teaches us the same. A diligent and industrious individual will prosper, in whatever line he may be engaged; whereas an opposite character will lose all, and come to want. Stier said on this passage, "Whoever *wants to have*, and is thus in a state to receive, *has already* the wished-for thing; for he has the *open hand* for what he asks, the *hearing ear* for the word, the *prepared heart* for the healing grace."

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand," &c. This is the solemn answer of our Lord to the question of the disciples, "Why speakest thou to them in parables?"

Ver. 24–30. In this second parable, the kingdom of heaven has already *a locality* of its own. It had already become more known by being extended in the world. There is a marked advance in the representation of the kingdom of heaven here from the first parable. "The good seed which the Son of man soweth" (ver. 37) denotes the believers here,—not as in ver. 3, the word. The seed and the fruit are no longer distinguished in this parable. The Lord himself has left us an explanation of it as well as of the first. And He informs us, how it came that, "the good ground" even had tares, or why it was, that along with the children of the kingdom, there were likewise the children of the wicked one. Alas! "while men slept,"—while indulging in carnal security, as is the case at present with too many, the "enemy (the devil) sowed tares among the wheat, and went his way." He was sure of the growth of the tares, and of the ultimate harvest. "He went his way"—suggestive words. In a heart like ours, if once yielded to the tempter, he

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is sure to obtain a lodgement there. After the apostles had entered into their rest, already in the beginning of the second century of the Church, the tares bore fruit in abundance. So long as the apostles lived, they kept the errors yet in check, which showed themselves simultaneously with the extension of the kingdom of Christ. The apostle Paul, in almost all his epistles, combats the errors, which either Judaising teachers, or gnostics, &c., had endeavoured to introduce into the infant churches. St John also in his epistles, warns against men who either denied *the true humanity or the divinity* of our Lord. Thus early, the tares, sowed by the great enemy, showed themselves. The primitive fathers of the Church, as Ignatius, Justin, Cyprian, &c., were greatly distressed about these tares. Some were ready enough to root them up, as the Montanists, Novatians, Monks, &c. Others again were endeavouring to separate the wheat from the tares, as the Moravians, or United Brethren, &c., and thus restore a pure Church; but these efforts proved a failure. There will be no pure Church while the devil is abroad. This fact is clearly taught us by our Lord in the parable under consideration.

The tares (ζιζάνια) meant here, resemble the wheat, before they grow up and come into ear. Therefore, in rooting up the tares, there would be the utmost danger of rooting up some of the wheat likewise. And then it is the evident design of the Lord that, in the present state of things, this mixture should exist, in order that the Christian graces of God's children might have scope to be exercised. We should remember that the followers of Christ have always been cross-bearers. The apostle Paul tells us the same when he says, "If children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with Him, that we may be also glorified together*," (Rom. viii. 17.) Again, "If we suffer, we shall also reign with Him, (2 Tim. ii. 12.) Believers in Jesus are to be made perfect in a similar manner to their blessed Master. His own words are, "Whosoever will be my disciple let him deny himself, and take up his cross, and follow me." And the apostle says, "Through much tribulation we must enter into the kingdom of God." If there were no such mixture, these scriptures could not be verified, nor could our Christian graces be exercised and matured. As our Lord bears with infinite long-suffering with this ungodly world, so are we to bear with its ungodly masses, and endeavour to save one here, and another there—"pulling them out of the very fire."

However, our Lord does not prohibit proper discipline in His Church. He enjoins that elsewhere, (see Matt. xv. 13, 14,

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xviii. 15–17.) Likewise, His apostles enjoined it: as for instance St Paul, (Rom. xvi. 17; 1 Cor. v. 1–7; 1 Tim. vi. 3–5.) Church discipline, said Richter, is to act as the attentive physician, but not as the executioner.

Ver. 31–33. The third and fourth parables represent the kingdom of God *in a state of growth*,—the former *visibly*, the latter *invisibly*. But both spring from a small beginning to a most wonderful expansion. The grain of mustard seed shows the rise of it from the most insignificant state to one of striking greatness, magnificence, and beauty. If the field into which it is sown be a type of the earth, which belongs to our Lord, then this tree is a figure of the Church—of the *established* Church—as first established under Constantine the Great. A parabolic image of a rankly growing tree, in Scripture, always denotes an empire or a dynasty; and the birds, the people; who are ruled over by it. (See Dan. iv. 8–16; Ezek. xvii. 22–24, xxxi. 3–9.) The mustard-seed plant grows very high and large in the East, so that it may be called a tree. Such became the Church, upon the Emperor Constantine's conversion to Christianity.

The nations who found protection in the established Church of the Roman empire, were in the first place those masses of people who immigrated into the Roman States. As the Church had then lost her missionary spirit, so the Lord sent these heathen nations, at once as a chastisement for the Church's neglect of her duty, and for the conversion of these emigrants, who in time all embraced the Christian religion. Thus, this third parable answers to the third epistle, Rev. ii. 12–17. Viewing this parable in this prophetic historic sense, all becomes significant and plain.

Leaven is both in the Old and New Testament a type of what is evil; but here it is simply applied in reference to its gradual, all-penetrating, and pervading power, perhaps not however without causing deterioration. In these respects this parable applies to the Romish or Western Church, on the rise of Popery, when great undertakings were entered upon to convert the nations to Christianity. In this way the Church was extended, and became a great field, in which the inestimable treasure was hid. There was no longer the apostolic purity and power of the Spirit: all became deteriorated by degrees, till the kingdom of heaven (as in Elijah's time, the Old Testament Church) was hid among the few, like a treasure in a field. Here again, the fourth epistle of Rev. ii. 18–29 wonderfully corresponds with the character of this parable. In Rev. ii. 20, we have a Jezebel misleading the people—a true type of

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Popery—here, we have the leaven, extending the Church it is true, but leading to corruption and idolatry in the end.

Ver. 44–50. In these three last parables—evidently spoken to the disciples alone, the Lord dwells on *the relation of man* to the kingdom of God; whereas in the first four, He describes *its character and relation* to man. These circumstances add weight to the supposition that they were not spoken in public, but in private. They are neither so extended as the former, but contain mere hints of the truths which they propound. All these things are more appropriate for teachers and preachers of the gospel than for the hearers.

The parable of the treasure in the field refers to a time when it was difficult to discover the kingdom of God among the Popish rubbish under which it was buried. Most strikingly was the passage, ver. 44, fulfilled *before and at the time* of the Reformation. Luther himself applied this parable to his days. He hid the great treasure, which he found by discovering an old Bible, for a long time before he made it known in public. However, he was careful to secure the treasure before he could get possession of the field. Alas! most professing Christians in our day are satisfied with the field, or of belonging to the outward Church, and overlook the treasure!

The Church once existing at Sardis answers to this state of the kingdom of God. Sardis had "a name to live, while dead," yet there were "a few names even in Sardis who had not defiled their garments,"—just as it was at the Reformation. The Church, as such, was dead; but there were a few names that had not defiled their garments with the Popish abominations. In almost every land throughout Christendom, there were found a few who dared oppose "the Mother of Harlots." To all these protesters, the Lord's words apply, "They shall walk with me in white: for they are worthy."

The parable of the "merchantman seeking goodly pearls" refers to a time when the kingdom of God had again manifested itself in power; but when it still required judgment to obtain this pearl of great price, as there were many counterfeits. But having found it, the merchantman had to part with all, in order to secure it. And this is required of all who would secure it now. "*All for all*, is the law of the kingdom of heaven." At the Reformation, of which the Church of Philadelphia is a type, (Rev. iii. 7–13,) this pearl of great price was again brought to light. And since that time, the word of God has been searched, and "*faith, hope, and love*" been revived by the study of the precious promises contained in the prophetic word of a glorious time in store for the Church of

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Christ. These inquiries into the word of God have since led to many revivals of personal religion in the Protestant Church; and likewise, resuscitated a missionary spirit, and a concern for those who are perishing for lack of knowledge. This concern for the wellbeing of others has apparently reached its highest point in our days. Since the days of the apostles, there have not been made such great and varied efforts by the Church, to have the gospel preached to all nations, and to raise the condition of our perishing fellow-men, as at present. The gospel net is cast into the sea of nations on all sides—the most barbarous not excluded, and the greatest dangers and hardships do not deter the servants of the Lord—as among the Patagonians—to proclaim the great salvation of Christ in the most inhospitable lands to our dying fellow-creatures. They are gathering into the gospel net both good and bad, deeply feeling their inability always to discern the good from the bad, they leave the separation of them to "the angels, who at the end of the world (*αἰών*) shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Art. IV.—CHRIST'S SECOND COMING PREMILLENNIAL.

We who live under the Gospel dispensation no longer look for Christ's first coming. That is an event of devout and heartfelt thankfulness and unfeigned rejoicing; for on it our salvation depends. But we do look for our Saviour's second coming "in great power and glory." This has been the hope and firm belief of the believers in Christ from the beginning of the Christian Church. Scarcely had the blessed Saviour disappeared from the eyes of His disciples at His ascension into heaven, when two angels appeared to them, and assured them, to their great comfort, of this glorious truth. "Ye men of Galilee," so they addressed them, "why stand ye gazing up into heaven? This *same* Jesus, which is taken up from you into heaven, shall *so* come in *like manner as* ye have seen him go into heaven," (Acts i. 11.) St Peter also, preaching to the Jews, exhorted them, saying, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution

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of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 19–21.) Here the apostle clearly refers to Christ's *premillennial* coming; for he speaks of "times of refreshing"—*recreation or rest*—for the Jews, which must be during the millennium. This refreshing will usher in that blissful period when the Jews will be *nationally* restored to their own land, and converted to the Lord, and "Jerusalem will be a praise in the earth." This passage will greatly assist us in explaining the 3d chapter of St Peter's Second Epistle, which is the stronghold of those writers on prophecy who advocate the *postmillennial* advent of Christ.

In the Old Testament, the passage, Isa. xxxiv. 4, seems to favour the postmillennial coming of our Lord; for there we read—"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Then, in the New Testament, we meet with a passage (2 Pet. iii. 10–13) of similar import. However, taking into consideration that the prophets frequently *present the end from the beginning* in their predictions, these statements are not difficult to reconcile with the premillennial advent of Christ. The prophets saw their visions, as in a landscape, lying before them, in which they overlooked *the present and the far future all at once.* And not unfrequently the future had stronger attractions to their minds than the present—as was the case with *the suffering and reigning Messiah;* they described often the future with greater vividness, and more in detail, than the present. Peter himself comprehended *the beginning and the end* of the Gospel dispensation, in applying Joel's prophecy (Acts ii. 28–32) on the day of Pentecost to what took place *then.* We know that the whole of that prophecy was not fulfilled on that occasion; but it will be fulfilled in all its parts at *the close of this dispensation.* The Holy Spirit was poured out on the day of Pentecost upon the apostles, and afterwards upon other believers in Christ; but "old men did not dream dreams, nor young men see visions;" neither did "the Lord show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; nor was the sun turned into darkness, and the moon into blood." However, these things will take place "before the great and terrible day of the Lord come." (See Matt. xxiv. 29, 30, and Luke xxi. 25, 26.) A similar passage we meet with in Isaiah lxi. 2, where the proclamation of *the acceptable year of the Lord,* and *the day of vengeance* of our God, is contained in the same verse. Our

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Saviour, we know, on reading this passage in the synagogue at Nazareth, left off at the day of vengeance; because *then* it had not yet arrived. Another passage of this kind we have in Isa. ix. 6, 7. There, a comparatively near event and one far off are found together. "*The government*" of this Child born, and this Son given, and "*His sitting upon the throne of David,*" are events yet future. Christ sits now upon His *Father's* throne, (Rev. iii. 21;) but on His premillennial advent He will sit on His *own* throne, (Matt. xix. 28.) "All power in heaven and in earth *is* given to our Lord," which *now* He employs *invisibly;* but, at His second coming, *He will manifest it before the world.* He will then "be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Our Lord "did spoil principalities and powers," when He cried out upon the cross, "It is finished." Yet we know that Satan, though circumscribed, is still at large, and will continue to be so, till at Christ's second coming he will be cast into the bottomless pit, and shut up with his legions for a thousand years.

Thus we have endeavoured to show how passages like that of 2 Pet. iii. are easily reconcilable with Christ's premillennial advent. St Peter *taught* his hearers, in Acts iii. 19–21, the *premillennial* coming of his blessed Master; and, in his Second Epistle, he merely comprehended the acts of *the close* of the millennium with those that will take place at its beginning.

Let us, however, recollect that, *before* and *at* the second coming of our Lord, great convulsions of the physical world will take place. For instance, (Zech. xiv. 4,) we read, that "the mount of Olives shall cleave in the midst thereof;" and, (ver. 10,) that "the land shall be turned as a plain from Geba to Rimmon *south* of Jerusalem: and it shall be lifted up," (comp. Isa. ii. 2,) "and inhabited in her place, from Benjamin's gate," &c. Then, (Rev. xvi. 17–21,) under the seventh vial, which is doubtless premillennial, we have even greater convulsions of nature foretold. "The great earthquake" there mentioned, "such as was not since men were upon the earth, so mighty an earthquake, and so great," will effect a wonderful change upon our globe. And this vast change will be preliminary to the last, spoken of in Rev. xx. 11, and xxi. 1, which will usher in the consummation of all things.

All the prophets of the Old Testament teach the *premillennial* advent of Christ whenever they speak of His reign. It is questionable whether any of them had revelations that extend *beyond* that event. The New Testament prophecies even, down

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to Rev. xx. 6, appear to refer severally to Christ's premillennial coming. From ver. 7, chap. xx., we have evidently *postmillennial* prophecies. Satan, after his thousand years' imprisonment, will be let loose again, simply to separate the chaff from the wheat, or bring together those who became lukewarm during the peaceful and happy state of the millennium. However, he and his deluded victims will no longer be favoured with a judicial proceeding: "Fire will come down from God out of heaven, and devour them." "The devil then that deceived them will be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

In regular order, the apostolic prophet introduces now, *the general judgment*, (Rev. xx. 11–15.) He sees "a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away." And the judgment being closed, and every evil for ever removed, he sees next "a new heaven and a new earth: for the first heaven, and the first earth, were passed away; and there was no more sea." Upon this, there follows the consummation of all things, which we shall not attempt to describe now. The millennial earth and its blessedness will be the prelude to this heavenly state. Compared with what the state of things now is, the millennium, already, will be a new heaven and a new earth. Let us only consider, what a change there will be wrought upon this earth, by the removal of Satan, and the antichristian hosts, that will be destroyed by Christ at His second coming, (Rev. xix. 19–21;) and instead of Satan's wicked rule, Christ and His saints will reign, and "righteousness, peace, and joy, in the Holy Ghost will flourish upon earth." Then the many precious promises will be fulfilled, found in the Book of Isaiah, and others.

As a further proof of Christ's premillennial advent, we may refer to 2 Cor. xv. 22–28. In this passage, St Paul states *the order* of the resurrection, and *the duration* of Christ's rule. "Every man in his own order: Christ the *first-fruits; afterward* they that *are Christ's at his coming.*" If any one ask, What coming? We answer, His premillennial coming. For, in Rev. xx. 4, 5, where the first resurrection is spoken of, which will take place *before* the second coming of Christ, we read of the primitive martyrs, and of those "who have not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands;" that "they lived," or were raised, "and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." To this

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the apostolic prophet adds, "Blessed and holy is he that hath part in the first resurrection: on such the second death"—or the resurrection to judgment, (ver. 11–15)—"hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now it appears to us that, (1 Cor. xv. 24–26,) "*Then cometh the end*," &c., refers to the same event as is recorded in Rev. xx. 11–15. We are taught, therefore, in these scriptures two distinct resurrections,—*the first, unto life; the second, unto judgment or condemnation.* The first will be *premillennial*, the second *postmillennial*,—and to those who partake in the first, apply our Saviour's words, "He that heareth my word, and believeth in Him that sent me, *hath everlasting life, and shall not come into condemnation*," (judgment,) "*but hath passed from death unto life.*" Between Christ's *second coming*, therefore, and "*the end*," there will be a thousand years, or the millennium.

Again, in 1 Cor. xv. 51, 52, and 1 Thess. iv. 14–17, a *premillennial*, or first resurrection is spoken of—the same as Rev. xx. 5, 6,—and not a *postmillennial* one. Let us notice, there is *no judgment* mentioned in connexion with these scriptures. Then, those that share in the first resurrection shall be priest-kings of God and of Christ, and reign with Him a thousand years. Now, these offices must be exercised *before* the judgment, (Rev. xx. 11–15,) for, after that, "Christ himself will deliver up the kingdom to God, even the Father;" and the consummation of all things will take place, when "God will be all in all." Hence, the first resurrection, and the saints' reign with Christ, are necessarily premillennial events. Many similar proofs of Christ's premillennial advent might be given, but let these suffice.

A few *practical* observations and reflections will bring this article to a close. St Peter, in the beginning of the third chapter of his Second Epistle, gives us to understand that there would be men in the last days who will deny the second coming of the Lord, and who will endeavour to bring this very important subject into disrepute. The apostle knowing this, writes so explicitly, in order to "stir up our pure minds by way of remembrance." Perhaps no subject of our holy religion requires more careful attention to the word of God, and the signs of the times in which we live, than the second coming of the Lord. The devil is sure to keep it out of the minds of those over whom he has power, and can exercise his influence. Of all other subjects, this is the most hateful to him; because it will seal his doom, and the doom of all that adhere to him. He will be shut up then in the bottomless pit, and all the anti-

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christian host swept away. (See Rev. xx. 1–3, and xix. 19–21.) May we not attribute to this enemy the many strange notions which are here and there advanced on this subject? He will ever seek to misrepresent it, where he cannot keep it altogether out of sight. We are furnished with instances of these misrepresentations not only by Roman Catholic commentators, but likewise by the Rationalistic school of the day. We do, indeed, not wonder that ungodly men should dread to think even of the solemn event of Christ's second coming. The future has nothing hopeful for them; but this will be particularly the case with our Saviour's second advent: for He will come to judge them. He will then say, "And those mine enemies, who would not that I should reign over them, bring them hither and slay them before me," (Luke xix. 27.) God's people only can look forward to the coming of the Lord with joy,—they alone can join in the prayer of "the Spirit and the Bride," saying, "Come, Lord Jesus, come quickly." And they alone are "looking forward and hasting the coming of the day of God." But what shall we say of the mass of professing Christians? Are *they* looking out for the coming of the Lord? Are *they* preparing to meet Him? or are *they* longing for His speedy appearing? Alas! alas! they are utterly careless about this event. They have no desire to hear or to read about it, lest they should be disturbed in their enjoyment of the present.

But such were they who lived before the flood; and "so shall it be," says our Saviour, "at the coming of the Son of man." Our great business should be, to be supplied with oil not only in our lamps, but also in our vessels. Herein the foolish virgins are wanting, and will lose their blessed opportunity. They have some oil in their lamps, else they could not say, "our lamps are gone out," or rather, "*are going out*" (the Greek σβέννυνται;) but they have no oil in their vessels. During the bridegroom's delay, however, the supply in their lamps will be consumed, so that when he will arrive they will have none to replenish them. This parable is calculated in a pre-eminent manner to stir up God's children to constant watchfulness. This, indeed, is what our blessed Lord enjoins. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The *moral effect* of a firm belief in the premillennial advent of Christ would be great upon us in every way. The blessedness of being then delivered from all sin, and from every evil, both *within* and *without* us, would of themselves be enough to pray always for its coming. But the freedom from these is but a small portion of the believer's expectation at the coming

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of his blessed Lord. He looks for dignity and glory, for a participation in all that his blessed Saviour *is, and will be,* throughout the endless ages of eternity. For, "when He shall appear, we shall be like Him; for we shall see Him as He is," (1 John iii. 2.) And, according to our Saviour's own words, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me," (John xvii. 24; see also, Rom. viii. 16, 17; Col. iii. 3, 4; 1 Pet. i. 3–5.) A prospect of speedily inheriting these things would indeed make us, with St Paul, "forget those things which are behind, and reach forth unto those things which are before," (Phil. iii. 13.) We want a more *childlike, realising* faith in what the Lord and His apostles have left us on record, respecting the glorious inheritance which will become the inalienable possession of God's children.

Should any one of the readers of these pages have hitherto neglected to think seriously upon the subject of Christ's pre-millennial advent, we would affectionately request him to do so no longer; and, in the words of Peter, beg him to "be diligent that he may be found of Him in peace, without *spot, and blameless.*"

Art. V.—REVELATION XVII.

This chapter, though given by the interpreting angel, contains some of the most difficult points of this book; and we cannot hope to solve the difficulties to the satisfaction even of those of our brethren with whom we agree in their views on this vision. It must be noticed before all things, that, from this chapter to chap. xx. 6, we have the detailed account of what is briefly stated before, particularly under the seventh vial. This vial, in fact, brings all the judgments of God to a close, which are to precede the millennium. "A great voice out of the temple of heaven, from the throne," introducing this vial, "saith, It is done." And chap. xv. 1, where the seven angels, having the seven last plagues, are introduced, we read, "for in them is filled up the wrath of God."

It is characteristic of this book, to anticipate events, and to describe them briefly, which in point of time are future. Thus, under the sixth seal, (chap. vi. 12–17,) the seventh vial

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(chap. xvi. 17-21) is anticipated. And, chap. xi. 15-18; chap. xix., is anticipated. Again, chap. xiv. 8; chap. xviii., is foreshadowed. Were this characteristic of this book generally taken into consideration, it would greatly assist in its interpretation.

It is to be observed that, similar to Dan. vii. 16, &c., an interpreting angel showed John, as alluded to, all that is brought to our notice in this chapter. (See ver. 1.) And among all the enemies of our Lord and His Church, upon whom the desolating judgments of God are to be poured out, "the great whore"—the apostate Church of Rome with her sympathisers—stands foremost. The reason of this is obvious; because *she is the cause of all the moral and spiritual depravity and wickedness* of those, over whom she bears rule: for, "with her the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." This great whore is represented by the angel, as "sitting upon many waters," which he explains in ver. 15, saying, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." This description exactly answers to the extensive sway of the Papacy. (See also ver. 18.)

All expositors of this book, even Papists, apply both the whore and Babylon to Rome; but, like the Rationalists, the latter apply them either to Pagan Rome, or to the last state of antichristian Rome. Evangelical expositors, however, believe this great whore to denote Popery; and Babylon the centre of antichristianity as it will exist during the reign of the Beast. This chapter, therefore, contains the true definition of the Papal Church, which is the very contrast to the Bride of Christ.

We must observe here, that the angel represents this great whore, *not merely in her last stage;* but *gives a short outline of her history.* He shows her to John, in her state of power, "sitting upon a scarlet coloured beast," or when supported by the worldly power. The Church of Rome was always upheld by the worldly power. Popery, as a tyrannical and oppressive Church, could never maintain herself without the aid of civil power. It was by persecution and the sword alone, that she could keep the people under her sway. And in the degree these means were at her command, she prospered and was powerful, which may be seen by her present condition, and by looking into her history.

A historian says, "The history of the Church of Rome is written in blood." When Pagan persecution ceased, and power passed over from Paganism to Christianity, the Church of

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Rome was not slow in learning how to wield carnal weapons. No controversy was settled without calling in the secular arm: the sword of steel was used instead of the sword of the Spirit. In this unholy warfare Popery acquired a sad pre-eminence.

Excommunication, at first only a spiritual punishment, was soon turned into a tremendous power, inflicting on the hapless victim the forfeiture of his civil rights and privileges. *Excommunication* was applied to individuals; and the *Interdict* to provinces and nations. Thus, when John, King of England, had a quarrel with Pope Innocent III., the pontiff threatened to visit the kingdom with an Interdict, unless he submitted. John refused to obey, and an Interdict was published; and the consequence was that all Divine Service was suspended through the whole country. No religious ordinances were performed; and no burial allowed in consecrated ground, or in the churchyards, for two years. And John being still insubordinate, was excommunicated, and the people absolved from their oath of their allegiance to him, and he was deposed. Nor was this all, the King of France was sent against him to take away his crown; and John had to yield. The Pope, like King Nebuchadnezzar, "whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down," (Dan. v. 19.) And this historic sketch agrees with what is said of this antichristian church in the chapter under consideration, as we shall notice.

The Beast, as here represented, *is in his last form*, or as he will be when "he will ascend out of the bottomless pit." In chap. xiii. 1, where this Beast is represented as "rising up out of the sea, he had upon his head *the name* of blasphemy;" but here, (ver. 3,) "*he is full of names of blasphemy.*"

This would imply, that the apostate church, whose history is inseparable from that of the Beast, will be sustained by the Beast up to the very time, when, as a Church, she will be destroyed, and become altogether one with the Beast. Do we not see, that this "mother of harlots," in our days, is anew raising her pretensions? and may she not be expected to persecute the believers in Christ once more? She is the same now as ever. Should the last Pope prove to be the "false prophet," then there would no doubt remain on this point.

Ver. 4–6.—It is wonderful how accurately the Holy Spirit described this corrupt and antichristian church! None, who attentively reads, and compares the character, which the apostate Church of Rome has exhibited, with what St John saw, can for a moment doubt, that she is here delineated. The very attire of her cardinals and clergy, and the gaudy state of

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their churches and services, are here minutely described. These things are all intended to mislead the ignorant and unwary, and to keep them in a sort of awe, by these empty and antichristian displays and ceremonies. It is a curious fact, that formerly the popes wore on the front of their mitres, the name "*mystery*," and only left it off, when this passage began to be applied to them. As there is a mystery of godliness, so there is a mystery of iniquity. In the Beast, or in the last Antichrist, this mystery of ungodliness will reach its highest point. In Christ, the mystery of godliness was revealed; in the Beast, Satan will reveal the mystery of iniquity, and display his power as never before. The Beast will be a sort of incarnation of the devil: for, "he will give him his power, and his seat, and great authority," (chap. xiii. 2.) Well may this woman, that sits upon this Beast, be called a "Mystery,"—a mystery of iniquity! "Babylon the great, the mother of harlots, and abominations of the earth." And, (ver. 6,) "John saw this woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when he saw her he wondered with great admiration." St John might well wonder, to behold in his vision, such a lamentable state of things in the Church, called by the name of Christ. We have only to look into the history of the Inquisition, to learn how fully the Popish Church has answered to this description. It is well said, where Pagan Rome slew thousands, Rome Papal slew millions of true Christians.

Ver. 7.—The angel now acquaints John with "the mystery of the woman, and of the Beast that carrieth her." They are both a mystery; but a mystery of iniquity. Satan's masterpiece, who from the beginning plotted against Christ and His Church. And, in this last attempt to defeat Christ, he will be suffered to succeed to an extent as never before. But, it will end in the everlasting destruction both of himself and his allies. Such a wonderful forbearance on the part of God with this great enemy, might well be called a mystery, and cause the apostolic prophet to wonder with great admiration.

Ver. 8.—The Beast is here represented by the angel, under three different states: *first, in power; secondly, as being deadly wounded; thirdly, as being revived.* These states are equally applicable to the apostate church. She passed through *a state of power,* as before the Reformation; *a state of feebleness,* as at the time when the Pope was removed from Rome by Napoleon I.; a *state of revival,* as at the present and yet coming time.

The Beast, as the last *personal* Antichrist, of whom the

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angel speaks here, will ascend out of the bottomless pit, (chap. xi. 7; xvii. 8,) endowed with infernal powers, (chap. xiii. 2.) Under this last form, he will be most dangerous to those of God's children, who will have to pass through "the great tribulation," (chap. vii. 14.) He will kill the two witnesses, (chap. xi. 7;) "and will make war with the saints, and overcome them; and he will have power over all kindreds, (Gr. *πᾶσαν φυλὴν*,) and tongues, and nations," (chap. xiii. 7.) This will be the hour of darkness indeed! It will, however, be short, and the last. Swift destruction will overtake this monster of iniquity, as the words imply, "and shall go into perdition." Some expositors think, that the Beast will have a resurrection body, on ascending out of the bottomless pit, which is probable; because, (chap. xix. 20,) we are told of the Beast and of the false prophet. "These both were cast *alive* into the lake of fire burning with brimstone."

A late author said, more than twenty-five years ago, in reference to Popery, "During *the non-existence* of the worldly power of Popery, the state of its votaries will become one of most anxious forebodings and gloomy apprehensions. The masses, besides abandoning themselves to every evil passion, will eagerly look out for something new,—for a man of new ideas,—for a new power,—for a sovereign remedy, to unite the divided interests of nations,—for a new, yet unknown, but necessary revelation, which will impart new life into the half dead members of social and public society. After such and similar things, there will be a general, secret longing among the people, to fill the emptiness of the heart and mind, which can no longer be expected from the decrepit and worn-out system of the Papacy. And now will appear the long-expected new object of desire,—the religious-political system of the man of the day,—"the man of sin." Henceforth, all restraints enforced by the Word of God will be removed; and the order, hitherto existing, will be trampled under foot. The apostle's prophetic utterance will then be fulfilled in the highest sense. "Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness," (2 Thess. ii. 10–12.) What a mercy, that whilst "they that dwell on the earth shall wonder, when they behold the Beast that was, and is not, and yet is," and will be bewitched by him; those, "whose names are written in the book of life from the foundation of the world," will be preserved from paying homage to this monster of iniquity! The Lord

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will provide ways and means to save His own, in the midst of this reign of terror of the Beast.

Ver. 9–11.—The description of the Beast, (chap. xiii. 18,) ends similarly as this begins here. "The mind which hath wisdom," is required to decipher this acknowledged difficult passage; perhaps the most difficult of this whole Book. The very expression, however, "here is the mind which hath wisdom," shows the possibility at least of arriving at its somewhat hidden meaning. Though we may not yet have arrived at its full understanding, the Lord will doubtless grant insight into it as the time of "the revelation of the man of sin," will draw nigh.

The seven heads have evidently a double meaning; as applying to the woman, they denote seven mountains,—the seven-hilled city of Rome,—which the Beast has given to the woman as her residence. But, as they apply to the *collective* Beast, they denote seven kings, who *were reigning and will reign* upon these mountains; for the Beast, in his last form, will evidently be a Roman emperor. Viewing this passage in this light, we shall arrive at the commonly received opinion that this seven-headed Beast denotes the *several modes* of government which existed in their turn in the Roman empire. There were *first, kings; secondly, consuls; thirdly, decemvirs; fourthly, dictators; fifthly, tribunes;* (these *five were fallen* in St John's time;) *sixthly, emperors;* (this *form was* when St John received the Revelation.) The *seventh emperor* "was not yet come,"—in the prophetic vision,—"and when he cometh, he must continue a short space." "And the Beast"—from the bottomless pit—"that was, and is not, even he is the eighth, and is of the seven"—the last of the seven. He is called the eighth, because of his dissimilarity to his predecessors, being the very child of the devil, or the "son of perdition." We are aware that there are several methods of explaining this difficult passage; but the circumstance that the Beast will be the last Roman emperor, and as the Beast and the Woman are so closely united, the above method seems to us most consistent. A sainted author said, on this verse,—"This eighth (king) is the same foretold by Daniel, chap. xi. 36, &c.; and by St Paul, 2 Thess. ii. 3, 4. It is to be considered that the "man of sin," in his history, is an antitype of Popery in its whole history. Nay, he will exhibit in a concentrated form all the evil practised by the Beasts (Dan. vii.) that preceded the fourth or Roman empire. As Christ has the seven spirits of God, but is nevertheless distinct from them, and, as the possessor of the seven, is the eighth among them; so is the Beast *one* with his seven heads, but *not*

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one of them, but *unites them all in himself*—is the entire Beast—the most absolute claimant to the kingdoms of this world, as the dragon boasted himself owner of them to our Lord. (Luke iv. 6.)

Ver. 12–14.—These ten kings are described at first as simple allies, and as distinct from the Beast; but afterwards they are represented as his willing vassals; and as such "they will give their power and strength unto the Beast," or be altogether at his disposal; and thus they will become horns of the Beast, through whose help he will achieve great things. These last ten kings will not be *legitimate* monarchs, or obtain their kingdoms by regular and lawful descent, or by the grace of God; but probably by the sovereignty of the people, instigated by Satan. Through them the decimal system will apparently be rendered prevalent, as it was typified in the French revolution, in the year 1790. In "the hour of the great temptation," (chap. iii. 10,) "they will receive power as kings one hour with the Beast," which they will employ for one and the same object. The Greek expression "*μίαν ὥραν*," does not limit their reign to *one literal hour* of our time, but simply to an indefinitely short duration. The Greeks now have a short and a long hour, and they employ it as we do our day. All these predictions imply great changes in the states and kingdoms as existing at the present time. The whole Roman empire—the east as well as the west—must furnish its quota to make up the ten kingdoms. In the present existing state of things, though apparently peaceful, we may see sudden and great changes. Every nation of the civilised world is prepared for war. Never before were such destructive engines of war constructed as at present. We are literally placed as it were upon a volcano, which may send forth its devastating fiery contents at any moment. The pending conflicts will bring about this division among the existing States, and give birth to the state of things here predicted. And let once these ten kings be called into existence, then coming events will follow apace; and then the saints "will have to look up, and lift up their heads, for their redemption will draw nigh." After these ten kings "shall have given their power and strength unto the Beast," then the politics will become entirely antichristian, and there will be no longer such a difference in political interests as at present. This union—not for good, but for evil—between the powers that shall be, will probably be expedited by new assumptions of Popery, whereby her final destruction will be hastened. The very name of our blessed Saviour, Jesus Christ, will then cease to be heard, (compare 1 John ii. 22,) and Christianity, under whatever form, will be

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banished from the then existing society; so that the profession of the Christian religion, or the belief in the gospel, will be punished as a crime. These ten kings will form the vanguard of the Beast. They will encounter "the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings." This will be the conflict alluded to, (chap. xvi. 14;) but fully described, (chap. xix. 11–21.) "They that are with Christ are called, and chosen, and faithful," or the highly privileged saints, who are to be witnesses of the great conquest of their Lord over the Beast and his adherents.

Ver. 16.—A wonderful turn of circumstances meets us here. The antichristian confederation at last cannot endure the corrupt Christianity of Rome itself. Popery, no longer serviceable to them, is now doomed to destruction. By the concurrence of God, the Papacy is now destroyed by the very powers which hitherto supported it. After the Pope will perceive that his opposition against the course of events will be of no further avail, he will unite with the Beast and his confederates, adopt their maxims, and suffer the desolation of the false church to take place. The destruction, therefore, of the great whore, (briefly stated, chap. xvi. 19,) will precede that of the Beast and his whole confederation. The Roman Church will then be despoiled of all her wealth and treasures, and, like a prostitute priests' daughter, burnt with fire, (Lev. xxi. 9.)

The superstitions and abominations of Popery will thus be punished by God, through the antichristian infidelity produced by her. Then the Beast will become the sole object of veneration. *Human intellect,* under the direct influence of Satan in the person of the Beast, as the goddess of reason in the French Revolution, will then be universally worshipped. The reign of terror in France furnishes us with a representation, on a small scale, of what is to take place under the reign of the Beast.

Ver. 17.—This passage informs us of the reason why these ten kings will act against the whore, in the manner here predicted.

Also, the hearts of the unbelieving kings are in the hand of God, and He directs them as His purposes may require; and this He does contrary to their own wishes or knowledge. We are bold to assert that the devil himself, notwithstanding his hatred against God, must execute His will. He cannot go a step beyond what God permits him, nor can he leave undone what God designs him to accomplish.

The *cherished* evil is man's work, but *how he is to manifest and apply the same* is the work of God. Sin in the heart belongs to the sinner himself, but the manifestation in this or in

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another way is the act of God. We see God in all the affairs of this world, and particularly in such matters where carnal reason least expects His presence, as in the rage of a godless tyrant, and in the most palpable obduracy of the defiant sinner. God's Word must be fulfilled, let the instrument be whoever they will. As all the promises to believers will be fulfilled, so will all the threatenings to unbelievers be fulfilled, however improbable they may appear.

Ver. 18.—This passage fixes the application of the contents of this chapter, without the admission of a doubt, on Rome Papal. No city ever reigned over the kings of the earth, but Rome. The Popes, in their state of power, we know did reign over kings, as we gave an instance above. At the time when the Revelation was given, Rome was the metropolis of the world. And, if it did not continue to be such, it *may*, and, according to chap. xviii. 10, 16, 19, *will* become again a great city, before her final downfall and irrecoverable ruin. Things are now partaking of railway speed, and are brought about with great rapidity.

Art. VI.—THEOLOGICAL INFIDELITY.

One of the signs of the times immediately preceding the second advent is the absence of faith,—"when the Son of man cometh, shall He find faith on the earth?"—want of faith in Him as the Saviour, and the absence of belief in the doctrines of Christianity. This feature of the last days characterises the present time, and is becoming daily more and more strongly marked and prevalent, in a great measure through the labours of some whose special calling it is to combat it. Principal Tulloch, of St Andrews, who aspires to be a leader of modern thought, and who ought to be a teacher of the old orthodoxy, thus describes the present state of things. "Ours is a time of spiritual and theological disorder." "Theology has lost, or is rapidly losing, its old definite nomenclature." "It is not possible that the logical nomenclature of the sixteenth and seventeenth centuries should continue to hold the freshly-quickened thought of the nineteenth." "Theology is rapidly passing out of the old pure logical phase of development, and assuming with the growth of a more complex philosophical and historical culture more indefinite and complex shapes—shapes which still remain to be sorted and classified." We can no longer say that doc-

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trines are "Arian, or Socinian, or Arminian, or Calvinistic." "We cannot acknowledge the old solutions to be final." "They are no longer adequate . . . they no longer measure the sum of Christian knowledge." "Certain Puritan dogmas are rapidly perishing in the minds of all thoughtful men." So that according to him theology is losing both its old nomenclature and its old substance. This description, though very extravagant, contains too large an amount of truth. The inspiration of Scripture, the atonement, and the eternity of future punishment, are now, in consequence of a recent decision of the highest legal authority, no longer held by the Church of England. The ministers of that Church may, as some of them do, deny and oppose these truths, and they cannot do this without more or less directly denying the whole of Christianity. In Scotland, the "men of progress," as represented by Principal Tulloch, are rapidly proceeding in the same direction. His pamphlet and an article on Rationalism contributed by him to the *Contemporary Review* for last March, render it impossible to resist the impression, notwithstanding the vagueness, the caution, or cowardice with which his views are expressed, that these "dogmas," incorrectly called Puritan, just mean the whole of what is commonly understood by Christian truth. From what he says, in his pamphlet, of law and covenant, forensic justice and administrative order, the Fatherhood of God, and Dr Macleod's views regarding the Decalogue—and in the article of the penal character of death, of imputed guilt and depravity of nature, it is exceedingly difficult not to believe that he has abandoned the truth on these points. The article is a review of what appears to be a very rationalistic book, by Mr Leckie, on Rationalism. Mr Leckie denies the last-mentioned points, and rejects the "once universal conception of hell as a place of material fire and endless torture," and says, in the words of Dr Tulloch, that it is "impossible for men to rest in such coarse and hopeless representation of the future, and of the dealings of God with His creatures, when they have passed beyond this life, as were formerly accepted without hesitation." He denies the sinfulness of error, as Dr Tulloch does in the pamphlet and the article, which latter contains also some very questionable writing about the agency of Satan, not without an insinuation of a doubt as to his existence. Dr Tulloch gives an account of Mr Leckie's opinions very much in his author's language, but the manner in which he does so leaves not the slightest doubt of his substantial agreement with him. The only mark of disapprobation bestowed by him upon doctrines which are directly opposed to the system which he has sworn to hold and defend is, "not

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that we entirely agree with his representations." It was to have been expected that he should at least have reprobated, if he did not formally refute, such views. On the contrary, he has evidently great sympathy with them; he speaks as if he believed and approved of them, but not having the courage openly to stand forth as their professed champion, he endeavours to recommend and diffuse them under covert of Mr Leckie's name—a device that is common enough with infidels. He is not, however, afraid to say boldly that "verbal inspiration is an untenable supposition."

According to these men, the whole of Christianity consists in an honest endeavour after truth, in love, and works of benevolence—a belief in any definite doctrines is not an essential part of it. They speak indeed as if certain truths were to be believed, but these are always of a very vague and uncertain cast, always requiring to be "sorted and classified," for there is no absolute standard of truth. Truth, moral and intellectual, is to be "educed" from men's own sense of right. This sense is variable; it grows in clearness and correctness under an increasingly "complex culture," historical, philosophical, scientific, social, aesthetic, so that what it declares to be true in one age it denounces as false in another. Scripture, to be sure, is added as a source of truth, or rather as a means of corroborating the utterances of the moral sense, but this recognition is only nominal. What is true depends, in any age, upon the habits of thought then prevalent, and these are the result of increased knowledge, of "increased width of comprehension," of a "clear and steady advance of reason"—they are produced by a "combination of all the intellectual and social tendencies of the age;" so that theological truth is variable; it assumes new forms to suit different ages; it dies and is renewed, not under a new form, but the old truth is no longer true—it has become false; while in its place arises a new truth determined, conditioned—perhaps we should say created—by the "complex culture," by the "spirit of the age," which is a power, as it represents "some real growth of enlightenment," some expansion of "man's powers of comprehension of the world around him, or of the world of thought within him;" for increase of secular knowledge carries with it "an increase of spiritual illumination." And, of course, creeds are an antiquated absurdity. They might be true enough, when they were drawn up, but they are no longer true now. It is said, indeed, sometimes, that it is only the human apprehension of the truth of Scripture, not that truth itself that is changeable and progressive, but this is only a mode of speaking used at present for the purpose of saving appearances. The

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real meaning of the doctrine is that the light of nature is sufficient. The work of Christ and of the Holy Spirit are still mentioned occasionally, but this is inconsistent with the system, and is only an interim arrangement adopted till Christianity may be openly assailed with impunity. The real tendency of the movement, whatever be the aim of its promoters, is to introduce the old heathenism under a new form.

The satisfactory discussion of the questions thus raised would require volumes. We can only notice some of them. The first question is evidently as to the nature of Scripture as a source of Christian truth, its completeness and sufficiency, whether we are warranted in maintaining against the infidels as against the Papists—that the Bible and the Bible alone is the religion of Protestants. The matter depends upon the view taken of inspiration, and the relation of reason to faith. The men of progress maintain that Scripture is not verbally inspired. It may, therefore, abound in errors and mistakes, among which the truth lies scattered and buried, and if this be so, then the Rationalists may be the only men who make a right use of reason, because the truth being only *in* Scripture, but not coextensive with it, what they oppose may not be truth but noxious error. And what Dr Tulloch says of Paulus, Gesenius, De Wette, Baur, Colenso, and the "Essayists and Reviewers," may be true, "that as Rationalists they may fairly be regarded, but whether opposed to Christianity or not must be determined in each case by the spirit animating the writer." "In so far as the bias of anti-supernaturalism is discovered by any writer," he is opposed to Christianity, "but to say that such an event in Scripture cannot be true because it is supernatural, is wholly different from saying that such an event need not be conceived as supernatural when all the circumstances of the case and the character of early literature are considered." The latter may be "essentially Christian," and Colenso, &c., may after all be right. Dr Tulloch wishes us to understand that the name "Rationalism" has been grievously misapplied, that the only thing to which it can be applied rightly is the positive philosophy, and that what is commonly understood by Rationalism may be nothing more than the right use of reason upon truth revealed in Scripture and in the "spiritual consciousness." He labours earnestly to show that it is only a legitimate form of Christian thought, thus confounding error with truth. And so the Socinians, if they are only honest, may be "essentially Christian," for they do not wholly deny the supernatural. Paulus was undoubtedly honest, although he took the creed which he meant to destroy—and some of the men of progress have a great deal of this kind of honesty—

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and he endeavoured to explain miracles as merely natural occurrences, the death of Christ, *e.g.*, being only apparent, because the miracles *could not* have taken place in a supernatural manner. He maintained that our Lord was merely a teacher, and that to prophesy meant only to say something wise, and so it was quite natural for the prophets to speak of what had already happened in a prophetical tone, which was in fact all that the prophets did. The doctrine of Baur is, that the apostles believed in the resurrection of Christ, though such an event never happened, making the faith of all Christians vain, and leaving them yet in their sins. De Wette taught that our Lord was deceived and disappointed; that the plan which He originally formed failed; that His death came upon Him unexpectedly, and that it was only an ideal sacrifice. Colenso declares that Moses was mistaken in supposing himself inspired, and therefore we need not suppose that his words are the words of God—that in fact they cannot be the words of God. The same thing of course may with equal reason be said of the apostle Paul when teaching the vicarious atonement, or of any other of the sacred writers. He says indeed that our Lord himself was mistaken. The "Essayists and Reviewers" deny the atonement, the very foundation of Christianity. And yet a professor of theology in a Calvinistic Church can say that such views may be essentially Christian because they arose *within* the Church, and their authors are honest and sincere; whereas the positive philosophers are *without* the Church, and therefore, although they perhaps are equally honest, must be considered Rationalists. Dr Tulloch must have a very strange idea indeed of what Christianity is. The gospel of the men of progress is not only another, but is utterly opposed to and destructive of the gospel which Paul preached, and they would do well to fear the apostle's curse. It is not the position within or without the Church of the propounder of any view, nor the spirit in which the view is propounded, that determines its nature, but its agreement or disagreement with the truth of Scripture. Dr Tulloch is either very ignorant, or labours under great mental confusion, otherwise he could never have blundered so egregiously in selecting the above-mentioned names as possible types of true Christian speculators. He evidently at least counts pretty largely upon the ignorance and credulity of his readers.

All this shows the immense importance of right views of inspiration. Were right views of inspiration held and consistently acted upon, such impious extravagances would be impossible. There could be no such thing, *e.g.*, as the introduction of a man's own sense of right, or of the "spiritual consciousness,"

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whatever that may mean, as a source of theology even co-ordinate with Scripture. The spiritual consciousness is in this regard just a piece of mysticism, but its introduction serves very well to show how theological truth must be variable. Since this depends upon "habits of thought," human opinion and feeling, which are fluctuating and variable, Scripture must be rendered changeable and fluctuating also, and, therefore, utterly valueless as a source of truth. Scripture is still, as a matter of policy, spoken of with some respect, but it is practically divested of all authority, for its meaning is to be determined by a "complex culture," and brought into harmony with the spirit of the age. This whole movement is an illustration of the natural enmity to the truth of God, and of the readiness of the mind eagerly to seize upon whatever may promise to free it from the hateful necessity of believing it; and it shows that, apart from the enlightening and renewing power of the Spirit, there is nothing but divine authority expressing itself through a verbally inspired revelation sufficient to secure belief of that truth. To introduce men's own reason and sense of right, even as a co-ordinate source of Christian truth with Scripture, is to leave no security for anything, for Scripture would first be placed in a subordinate position, and then be entirely disregarded. Reason and conscience are corrupted, and are no longer safe and sufficient guides either for faith or practice. They are corrupted in themselves, and are largely influenced for evil by the spirit of the age. The men of progress would have us to believe that this spirit of the age is only good—if it is not good it is nothing—but a view of the influences which determine it shows that in this they are entirely mistaken. These influences are various. There is the beneficent action of God, of angels, and of good men; the action of God, blinding and hardening by way of punishment, giving up to strong delusion to believe a lie; and the action of the devil and his angels, and of wicked men or unbelievers. Secular knowledge or culture is in itself indifferent; its effect for good or evil is determined by these other influences. But the evil greatly preponderates, as the Scripture declares. The course of the world is always, to a large extent at least, according to the spirit of the age, but it is also according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. The world is this present evil world, where evil rules and bears the chief sway, which could not be if the spirit of the age were only or chiefly good. To speak as Dr Tulloch does is mere infatuation. He and his brethren are deceived by the devil as an angel of light, and that all the more effectually

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as they may not be very willing to recognise his agency. They cry with all their might *vox populi vox Dei*, oblivious of the truer version *vox populi vox diaboli*. They attire error in the garb and give it the name of truth, and then set it on the throne, and call upon all men to worship it.

Of course the only tenable view of inspiration is that it is verbal. That is the only philosophical, the only true view, the only view, in fact, which secures us a revelation at all. If Scripture be not verbally inspired, we cannot be sure of a single statement in it. Interpretation also is abolished as a science. We are at liberty, and indeed are under a necessity, of making Scripture mean just what we please, because the "higher criticism," or the "spiritual consciousness," or the aid of an increasingly "complex culture," must be continually called in to determine whether any passage be the Word of God, and if so, what is its meaning, or, on the principles of the new school, whether it is to have any meaning at all. As the meaning of Scripture changes with the "ages," so must the laws of interpretation. Dr Tulloch speaks of a new method of exegesis which would not have been intelligible to Calvin; *i.e.*, the principles of the human mind are variable, and continually change from age to age. The language of Scripture is the same now as in the days of Moses or the apostles; the laws of the understanding are the same now as then; and so of the laws of interpretation, so that the variableness of truth is preposterous. False doctrine, besides being itself absurd, leads always to other absurdities. The modern doctrine involves the absurdity that the laws of the understanding are variable.

There is great reason for thankfulness in the fact that verbal inspiration may be abundantly demonstrated. When this is proved, as it has been over and over again, the only thing remaining for reason to do, is to ascertain the meaning of Scripture, using all the proper means, and proceeding logically. No advance of science or culture will ever enable any man to dispense with logic, or raise him above the inductive method. We can never learn the truths of Christianity by intuition; we must observe, compare, infer, and always proceed upon the principles of logic. For the truth is addressed to the understanding, and the simplest proposition cannot be received without a logical process. That process may frequently be unconsciously performed, but consciously or unconsciously, performed it always is. You cannot interpret a single verse without logic, nor state a proposition, nor systematise; and when Dr Tulloch talks of theology passing out of the pure logical phase of development, he only means that it is passing into the phase of con-

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fusion. The old divines, and Calvin in particular, theologised logically—according to the inductive method—and to act otherwise is to abandon theology altogether, which seems indeed to be the real intention of the innovators. They are both untheological and unphilosophical, and rationalists of a most irrational type.

When once the meaning of the words has been ascertained, we are bound to believe it, though unable to comprehend it, or reconcile it with alleged facts of science. The modern men say that science, philosophy, "culture," modify the truth of Scripture—may, in fact, destroy it. But this is impossible, for both Scripture and nature are revelations of the same God, and cannot disagree with or contradict one another, but must always be in perfect harmony. And as to the interpretation of Scripture: —Scripture being written in language answering to the principles of the understanding, whose expression are the laws of interpretation, these laws are evidently unchangeable, and cannot be affected—neither, if they be rightly applied, can their results be affected—by any real fact of science or legitimate result of right culture. Science, physical, mental, moral, &c., can never necessitate an "exegetical method, which would not have been intelligible to Calvin," or any change on any result of Calvin's method rightly applied. The principles, the laws of interpretation, are as well ascertained, as definite and fixed, are, in fact, as much laws of nature as the laws of astronomy, or of any department of physical or other science; and, of course, they cannot conflict with what are commonly called natural laws, and we do not see why the latter should be thought more invariable and authoritative, or be regarded with greater deference than the former. They are more obvious, more easily ascertained, and of more easy and certain application than the principles of natural science, as astronomy, geology, &c.; and, therefore, when God's Word and works seem to disagree, the most reasonable course is to seek the cause of disagreement in our misunderstanding of the works rather than of the Word. In all cases of apparent conflict, the meaning of the Word is more obvious, more certain, and easily understood than that of the works. The controversy about the extent of the flood is a case in point, and because it is that case where the greatest amount of evidence is arrayed against what appears to be the meaning of Scripture—the way in which it ought to be dealt with may regulate all other cases. Scripture teaches plainly and most emphatically—and the emphasis does not lie in the words "all" and "whole"—and indeed, inevitably, unless we disregard the laws of language, that the flood was universal. Now the laws

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of interpretation applicable to the passage are certain, simple, and easy, while a great deal of darkness and uncertainty rests upon those provinces of science which are made to furnish objections—*e.g.*, upon what are those animals which really belong to distinct species, upon the condition of the earth before the flood, &c. ; and a great deal of ignorance and carelessness is manifested by those who urge the objections—*e.g.*, in quoting texts ; in assigning the size of the ark ; in defining, and applying the definition of, a species ; about the condition of the earth immediately after the flood ; about the effects of war ; the increase and dispersion of population ; the object of the flood, which was far larger than the destruction of mankind ; the impossibility of a partial flood without miraculous interposition, &c., &c. We have carefully examined all the objections brought against the obvious sense of Scripture by Pye Smith, Hitchcock, Hugh Miller, &c., and they are, every one of them without exception, utterly worthless. The right course in this case is, to hold that the obvious meaning of Scripture is the correct meaning, and that the supposed conflicting facts of science are only misapprehensions. We know that this view will be rejected by many, and perhaps sneered at by some, but we are just as certain that it is the right one, and will at last appear to be so. To hold otherwise is really to dishonour the Word of God, and to encourage the present infidel movement. As to the first chapters of Genesis, the influence of science upon them is as yet nothing, for science is at present unable to tell us whether the six days are natural days or long periods.

As to mental philosophy, Scripture does not commit itself to any system. If it contains anything upon the constitution of the mind* and the operation of its faculties, it is but reasonable that it should be believed in preference to any teaching of philosophers, inasmuch as God is better acquainted with the mind than is any psychologist. It is peculiarly unbecoming, because of the special difficulties attaching to the study of mental philosophy, to bring its findings into antagonism with Scripture. The principles and facts of it which have been conclusively and unanimously settled are very few, and it cannot be shown that Scripture is in anything at variance with them. What the men of progress say about foreordination and human responsibility, about the bondage and freedom of the will, only shows their ignorance both of theology and philosophy. They insist upon the opposition to Scripture of an enlightened moral sense, and upon what Dr Tulloch calls the "spiritual consciousness." Some have said that Scripture could not be inspired, because in

* Dr Cunningham.

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the Old Testament certain things are commanded or approved which their conscience condemns. It may easily be shown, however, and has been shown by Bishop Butler and others, that they are mistaken. Scripture having been once admitted to be the Word of God, then conscience is to be regulated by it. This is one of the great ends of Scripture. Conscience is not the *regula regulans*, but the *regula regulata*, and when rightly regulated can never come into collision with its regulator. The consciences of those who oppose Scripture on this ground, therefore, are not sufficiently enlightened. The "spiritual consciousness" is, it would seem, of wider extent than conscience. But in so far as it is a Christian consciousness, it must receive its contents exclusively from Scripture. We know nothing, and can know nothing, of Christianity from any consciousness, whether called spiritual or otherwise, apart from the Bible; "consciousness" can give us nothing, even in its most spiritual and enlightened state, but what it has received from, and what is already in, the Scripture; it is not therefore co-ordinate with, but completely subordinate to, and dependent upon, Scripture, and is not properly a source of theology at all. It derives its whole authority from the Word of God; when it opposes that, its testimony is worthless. Men are naturally not Christian but antichristian, and when Scripture is set aside in any degree as the supreme and exclusive source of Christian truth, the "spiritual consciousness" and the theology drawn from it become antichristian also. In particular, however, it is said that the moral sense contradicts the doctrine of eternal punishment. It can only contradict it on the ground of its injustice, and this is impossible, because we are unable, whether by the understanding or the conscience, fully to comprehend the evil of sin and the majesty of God. Those who say that it does so, proceed upon the absurd assumption that we can comprehend the infinite. And otherwise, what they say is not true, for the moral sense does not "protest" against eternal punishment. The moral sense naturally forebodes punishment on account of sin, but it does not say that the punishment will be, or ought to be temporary. The most enlightened of the heathens saw no injustice in the eternity of punishment, for they taught it. Virgil describing the place of punishment, says:—

> "Porta adversa ingens, solidoque adamante columnæ:
> Vis ut nulla virum, non ipsi exscindere ferro,
> Cœlicolæ valeant. Stat ferrea turris ad auras:"

which teaches it by implication. And expressly—

> "Saxum ingens volvunt alii, radiisque rotarum
> Districti pendent; sedet, æternumque sedebit

> Infelix Theseus: Phlegyaeque miserrimus omnes
> Admonet, et magna testatur voce per umbras:
> Discite justitiam moniti, et non temnere Divos." *

And Plato, by the mouth of Socrates, teaches the same thing, (Phædo, § 143, and Gorgias, § 171,) "These are not benefited at all . . . but others are benefited by beholding them suffering for ever the greatest, most bitter, and most dreadful punishments for their sins, being suspended in the prison of Hades altogether as examples." † Had conscience protested against eternal punishments, it must have done so in the heathen, who had not such a clear knowledge of the evil of sin and of the holiness and justice of God as the Scripture gives. But it is not conscience, but self-love that raises that protest. Self-love may influence conscience, and in so far as it does so the utterance of conscience is valueless. The adverse testimony, or rather—for it is not testimony, but—repugnance of natural human feeling on this subject is worthless; for, first, it is against a revelation which positively declares what, without a revelation, we should have been incompetent to decide upon; and, second, because it is the testimony or repugnance of an interested party, of the guilty criminal himself, which is partly prompted by a lurking fear for one's self, and arises from the desire that what is feared should not be true. But, of course, it is preposterous to oppose that to the certain word of the true and infinitely just God. And the means of punishment, material fire, is also objected to as too "coarse" for the refined sensibilities produced by the modern culture. It may not be agreeable to human sensibilities, refined or otherwise, but that does not extinguish the fire or cause it to burn less fiercely, for the nature, degree, and means of punishment are determined, not by what may commend itself to human feeling or apprehension, but by the justice and wisdom of God. The only point at which the objectors can logically stop is that every sinner should be his own judge and punisher. It is perfectly certain, for Scripture declares it, that unquenchable fire is prepared for the wicked, and there is not the slightest reason for explaining it away. The punishment may be beyond conception dreadful, but it is not more dreadful than sin is, if we could only understand it. And it is not the part of wisdom to deny or explain away the fire, for it will remain after all denials and explanations, but to use all diligence to escape it by fleeing for refuge to the hope set before us.

No growth of science, or height of culture, or clearness of spiritual consciousness, can affect the truth. Science and secular knowledge, know nothing, and can teach nothing, of Christianity.

* Æneid, vi. † Bohn's Translation.

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They belong to an entirely different sphere, are concerned with a totally different class of objects, and can never bring an increase of spiritual illumination, any more than an increase of knowledge among the inhabitants of Sirius can bring along with it an increase of knowledge to the inhabitants of earth. The way of salvation was the same in the days of the star-gazers, on the plains of Chaldea, as now when astronomy can achieve such feats as the discovery of Neptune. But the discovery of Neptune does not in any way affect the old Scripture doctrines of the atonement, or justification by faith, or of human depravity and inability. And so in regard to all other advancements of science. Improved exegesis may no doubt give a more scientific form and greater accuracy in some small details, to the demonstrations of some of the doctrines; increased light and the different state of the world may suggest and require new illustrations and applications of them; but the old truths must ever remain the same, both in themselves and in their mutual connexions. The nature of the gospel as a remedial scheme* is determined by the state and necessities of men for whose salvation it was devised and revealed, and men's state and condition are the same now that they have ever been since the fall. Men are guilty criminals under the government of a God to whom the most strict and stern vindicative justice is natural and necessary; condemned because of the imputed guilt of Adam's sin and the other elements of the sinfulness of their natural estate, and utterly helpless to deliver themselves from condemnation. The only theology that is suited to this is the truth of the vicarious atonement, the penal substitutionary death of the Lord Jesus Christ in the room and stead of sinners, with the other truths relative to His person, appointment, offices, and work as the Mediator, and to the Holy Spirit as the applier of redemption to the dead soul. And all men are naturally thoroughly corrupted, dead, destitute of spiritual life and power, and full of enmity against God, and so can neither become alive, nor grow in holiness, but as they are regenerated and renewed by the supernatural special work of the Holy Ghost, and therefore can never by their own power fit themselves in any degree for eternal fellowship with a God of infinite holiness. And the only truth that can be suited to this condition is the common orthodox doctrine concerning Christ as a covenant head, a head of influence, and concerning the Holy Spirit as the Sanctifier. And in like manner, with all the truths that cluster round and are connected with these two great fundamentals. No natural culture of any kind, though a thousand times more high and

* Dr Cunningham.

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"complex" than that to which such an influence is attributed, nor the light and "freshly quickened thought of the nineteenth century," nor anything of the like nature, can alter in the slightest degree for the better the two great features of man's spiritual condition, guilt and total depravity, and of course cannot in any way modify the remedial truth which is plainly revealed in Scripture, and logically and correctly systematised in the writings of the old divines and in the reformed confessions. That complex culture may, and frequently does, increase men's guilt and deepen their depravity, it may also tend sometimes to refine and elevate their natural good dispositions; but it leaves those who have it as much in need of the same truths, the same atonement, the same justification, the same special renewing grace, as the heathen in the days of the apostles, or the wildest and most uncultured savage on the face of the earth now. The truths of Christianity which God has revealed in Scripture, and which He enabled the old divines to build up into a harmonious system, were neither intended by Him, nor do they need, to be changed or modified in order to suit the alleged necessities of any age. They are most exactly and perfectly adapted to every age. If any modification or readjustment be required, it is on the side of men, not on the side of these truths. The men of progress and the nineteenth century must adapt themselves to the old theology, not the old theology to the men of progress and the nineteenth century. The old theology is the unchangeable truth which God intended for the salvation of men in all centuries, and He made it, and intended it to be, suited to their state and their wants in all circumstances and conditions of the world.

There are some other points which we shall merely notice. They say that there is no absolute standard of truth, and therefore truth is unattainable; every man must believe, and is warranted in believing, what seems to him right. Scripture, since it is the Word of God, is the absolute standard of truth. The only question is, is that standard available? Now, Scripture can be understood, and every proposition correctly drawn from it is an absolute standard upon the particular point, and the extent of the standard depends upon the number of such propositions. The whole substance of Christianity is deducible, and has been already deduced and stated in the form of propositions, so that we have an absolute standard available for all the purposes of faith and practice. And the truth already obtained is final, for it is truth and cannot change, and all men are bound to believe it. Our obligations are not answered by being sincere in our belief; we are imperatively required to be sincere in our

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belief of the truth. But creeds are no longer adequate. That depends upon the question, what doctrines laid down in them have been proved false since they were drawn up, what new truth has been discovered, or old truth developed, or new error broached, or old error become obsolete, so as to require a change upon these standards? The right answer to this would show that the talk of the men of progress is just an exemplification of the boasting predicted as characteristic of the last times. But these creeds are false. That is just a question of exegesis, and the old divines gave accurate expression to the truth of Scripture in the reformed confessions, or more briefly, in the Calvinistic system which is, and will be, true in all its parts for ever. The adversaries have not succeeded, and never will succeed, in showing that any one of the points of that system is false. But creeds ought to be abolished. It is just as reasonable to say that all standard expositions of the Copernican system ought to be abolished. The Church is the pillar of the truth. Every church is bound to hold the truth clearly and definitely, to exhibit it to her own members, to other churches, and to the world, and to hold it up as a testimony against error. From the time of the first great controversy, it has been impossible to do this without a creed. The Scripture is not fitted, nor was it intended, to be a creed, for Calvinists, Arminians, Socinians, Arians, Papists, antichristians, and men of progress, are all ready enough to accept the Scripture in their own sense. It is only by a creed that the Church can secure—which she is bound to do—that all her ministers shall teach the truth.

The innovators, as we have seen, deny the laws of the understanding and of interpretation; destroy the revelation of God; deny the teachings of Scripture and experience as to the condition, the inability, and wants of human nature; abolish the whole of theology, and by their doctrine about creeds overthrow the Church; they also uproot the very foundations of morality by denying the binding obligation of the Decalogue, as has been done by Drs Macleod and Tulloch. We need not prove that it is binding; this has been done by others.* We shall only remark that here, as on other points, they discover their ignorance of the true state of the case. They would make love to God, to Christ, the foundation of morality, of obedience, and its sufficient security. It is natural to ask, how will those who do not love the Lord Jesus Christ be induced to obey when they are freed from the obligation imposed by His authority commanding? Dr Macleod's doctrine in freeing men from the command sets the great majority loose to rush without restraint into all

* Macgregor on "The Sabbath Question," and others.

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manner of wickedness. And as to believers, he misconceives their actual condition and their relation to God. They are sons, but they are also subjects, and it is essential to the condition of a subject that he be under authority commanding. Love may be one motive urging him to obedience, but it is essential to obedience that it be rendered out of regard to authority. Authority commanding is the very foundation of obedience. Service that proceeds not out of regard to authority, is not properly obedience at all. Even a son obeys from regard to authority, although in proportion to the perfection of his love the easier does the yoke of authority feel. The redeemed will obey as subjects through all eternity from regard to God's authority, though their perfect love as sons will render their obedience in the highest degree easy and delightful. But if the authority of God commanding be necessary in eternity, as it will be from the very condition of the redeemed as subjects, even when as sons they will be perfect in love, much more is it necessary here where their love is so imperfect, and they so inadequately realise their filial condition. In destroying the authority of God's law, and leaving only love, Dr Macleod overthrows the foundation of obedience, and takes away one of the greatest securities of, and inducements to, holiness; so that the system, while abolishing faith, also destroys practice. Corrupt human nature would soon come to make any amount of disobedience compatible with supposed love to God, and there would be no limit to practical corruption.*

The doctrines of the men of progress regarding Scripture, and their way of dealing with it, are just the natural development of the principles of the spiritualistic or allegorical school represented by post-millennial writers. Both schools are rationalistic, and, so far, heathenish; both refuse to submit their understandings to the truth of God, the one denying that it is God's truth in rejecting inspiration, the other holding Scripture to be inspired, but treating it as if it were not, in such a way, indeed, as they would not venture to treat the writings of any respectable human author. The one makes the whole of Scripture uncertain and indefinite, or rather deprives it of all meaning; the other does the same office for unfulfilled prophecy. But the latter can never find fault with the former for being more consistent than themselves, nor, while they hold their present prin-

* It is remarkable how exactly Dr Macleod's abrogation of the Decalogue fits in with Dr Tulloch's "Central Truth of the Gospel," namely, "that God is, and ever has been, the Father of all His rational creatures, training them by a truly parental discipline." This "central truth" destroys both law and gospel. This agreement illustrates the nature of the present movement.

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ciples can they refute them, for if one part of Scripture may be rationalistically dealt with, there is equally good reason why the whole should be so. The allegorical Rationalists, or post-millennialists, are the extreme right;* the Papists occupy the centre; and the infidel Rationalists (Dr Tulloch, &c.) hold the extreme left of one great division of the antichristian host.

The men of progress exemplify the want of faith in another sense, namely, the want of honesty or faithfulness to public engagements, and thus fulfil the prophecy that in the last days men should be covenant breakers. The maintenance of the truths which they deny and oppose is one of the conditions of their holding office and receiving the emoluments attached to it, but that condition they disregard, and most shamelessly trample under foot their most solemn agreement. Those in the Church of England who deny inspiration, the atonement, and eternal punishment, may say that these are no longer now the doctrine of the Church, and that thus their honesty is unimpeachable; and, of course, they are right, if the late decision was pronounced by competent authority. But if the doctrine of the Church is to be determined by the sense which the framers of the standards intended them to bear, and by the sense which the standards have been and are generally understood to bear, then their flagrant disregard of the most sacred obligations is undeniable. We have only to look at the Rationalists and infidels, Papists and semi-Papists, swarming in the Church, increasing in number daily, and like a virulent cancer spreading and eating out its very life, to be satisfied of the prevalence of unfaithfulness. Drs Macleod and Tulloch, and those who agree with them, exemplify this in Scotland. This is a matter which deeply concerns the Church and the whole nation, and every man in it, whether Churchman or Dissenter, true Christian or merely honest man. Every man is bound to see to it, in so far as he can, that the offices instituted in the Church, and the resources which the nation sets apart for the maintenance of the truth, and evangelising of the people, shall not be occupied and perverted from their proper use by men who abuse them for the destruction of the truth, and the heathenising of the people in faith and practice. Every man is bound to see to this as a matter of common justice, and by a regard to the evils that will infallibly result if the present condition of things be not speedily changed. For the present course of things threatens, at no distant date unless it be checked, to extinguish the gospel in the country by the introduction of the ancient Popish domination. Popery is thought to be increasing in power, and

* In so far as they are Rationalistic.

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the new school by sapping and overthrowing the foundations of truth is contributing to its ascendancy. By making men infidels they teach them indeed to sneer at Popish superstition, but when the conflict comes, their "free thought" will be found insufficient to furnish them with principles capable of impelling them to hazard all for Christ's sake, and they will submit, they will array themselves on the side of the Beast, Popish or atheistical, and the Beast will make war with the saints, and will overcome them. It is necessary for the sake of the truth, for the salvation of men, for the preservation of the Established Churches, if they are to be preserved—for if men of the opinions above referred to be allowed to occupy their chairs and pulpits, their end is near—for the averting of consuming judgments and the preservation of the nation, that the present state of things be terminated. The question is, What is to be done? In Scotland they have a most effective machinery for dealing with heretics; the only thing wanted is men to bring it into action. It is to be hoped that such men will appear, although whether they will or will not is considerably problematical. The Presbytery of Glasgow have already dealt with Dr Macleod—whether effectually or not we do not know—but there is no appearance as yet of any check being given to Dr Tulloch. But the Church cannot allow him to go on with impunity without thereby declaring that she also has abandoned the faith once delivered to the saints. For he asserts that "certain Puritan dogmas are rapidly perishing in the minds of all thoughtful men," and these dogmas are at least some of the chief doctrines of the Westminster Confession. The assertion is not true of the other Scottish churches, but it would be uncivil to question its truth as applied to the Establishment. It is just a matter of testimony, and all men will be ready to admit that a witness better qualified to speak on this point than Dr Tulloch it would be difficult to find. His position in the Church furnishes him with the best means, and the most ample and varied opportunities of acquiring a correct knowledge of its real condition, and that he should bring such a damaging charge against his own Church, if not firmly persuaded of its truth, is incredible. The ministers of the Scotch Establishment, therefore, according to Dr Tulloch, are rapidly abandoning, if they have not already abandoned, the old faith. And the Church must either vindicate herself by dealing effectually with him and with all who agree with him, or by doing nothing acknowledge that the charge is true, and be disgraced in the eyes of all orthodox Christendom.

In the Church of England the matter is attended with more difficulty. Papists, and heretics of almost any kind, may hold

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the offices and abuse the revenues of the Church for the propagation of their tenets, and no man can lay a hand upon them. The only hope, under God, lies in the Evangelical party. The question is, What are they to do?—for that they are imperatively called upon to do something, and something special, is unquestionable. Some may say they are to pray and teach the truth every man in his own sphere, but they are bound every man to have regard to the state of the whole Church, as well as of his own people, and to exert himself to reform that. Some say that they expect redress from Parliament, but that is of all expectations the most preposterous. It is hopeless to expect that Parliament will interpose in behalf of the truth. The decision in the case of the "Essayists and Reviewers," as well as the general character of the legislature, puts that out of question; and if that hope prevails among the Evangelicals, it shows that they are utterly unequal to the occasion. Parliament will never sanction any satisfactory reformation, unless it be compelled by public opinion; and how is public opinion to be formed, and brought to bear effectively in that direction? The Evangelicals will find their adversaries a great deal more energetic and skilful in forming and directing public opinion than they. If they could unite, they might possibly effect something. And in this age of convocations, why should there not be a universal gathering of the whole Evangelical party in some central town for prayer and conference? Light might arise in the darkness; and there might be formed some well-organised plan for evangelising and enlightening the whole community, and rolling back the tide of error.

Art. VII.—THE PROMISE AND THE PURPOSE.*

In the first verse of this chapter, the Lord Jesus claims to be the object of faith to His people equally with the Father; and intimates, that when He is thus regarded, the heart will be relieved from trouble. "Let not your heart be troubled: ye believe in God, believe also in me." Christ is the mediate, and the Father the ultimate, object of faith; and thus Christ is the *way* to the Father. "By Him we believe in God, who raised Him up from the dead, and gave Him glory; that our faith and hope might be in God," (1 Peter i. 21.) This is to come to

* "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv. 13.

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God by Him, (Heb. vii. 25,) which must indeed be the habit of the Christian's life, if his soul would enjoy prosperity. From the 2d to 14th verses of this chapter, the Lord Jesus seems to be showing His disciples the reasonableness of His claim to be the object of their faith; and also training them up to live a life of faith on Him, by exhibiting Himself as a complete, and all suited as an object of faith. He is teaching them how they should think of Him, and learn to trust in Him, when He would become the invisible and absent one, and they would no more know Him as present in the flesh, one outwardly like themselves.

The Saviour dwells largely on His oneness with the Father, and on His being "the express image of the Father." He also proclaims Himself as "the way, the truth, and the life;" and adds, "no man cometh unto the Father but by me." All this seems to be done in order to enforce His claim, "believe also in me;" and to encourage His people's confidence, that so they may find rest for their troubled hearts in Himself, when He should be the accepted and glorified one at the right hand of the Father.

In the 12th and 13th verses, we see the intimate connexion between faith in Christ and prayer presented in His name; and also the importance, as regards both faith and prayer, of our remembering the oneness and communion between the Father and the Son, and this in order that our fellowship may be with the Father, and with his Son Jesus Christ. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son."

These words may have a special reference to the apostles, their miraculous mission and extraordinary success; but were they not also spoken to them (as many other words are) as the representatives of the Church in all ages? The design of Christ in all He became, all He did, suffered, and said, as also in all that He now is, and is doing at God's right hand, is to bring God down to man, and to raise all who believe in Him up to God. The NAME of Christ is the record of His acts, the revelation of God's character, the treasure-house of all grace; and by a real connexion therewith, and a right use of the same, we may live in intimate communion with the Father, and obtain all blessings from Him. To know aright the name of Christ, to make a proper use of it in prayer, and to be firmly persuaded

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how infinitely glorious it is to the Father, and that it is ever prevalent with Him, is most necessary and profitable. All these things are embodied in the words before us: "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son."

I. *Here is an exhibition of what prayer is.* It is "*asking*" "whatsoever ye shall ASK." What a simple thing is prayer; it is just asking God for what we want, for what we feel we need. This includes *necessity, desire,* and *hope.* Only needy souls will beg. If we see the suitableness of what we ask for to our own case, we shall *desire* the same, and long to obtain it. God's word of promise warrants the most confident expectation. Jesus, pointing to all the treasures of mercy and grace, says, "*ask* and ye shall receive." How ample the grant, "*whatsoever.*" The invitation of mercy is to "*whosoever;*" and then to those who have accepted it, and who have received Christ, the next word is, "*whatsoever.*" The friends of God, who are brought near to Him in Christ, have access to the fulness of God. Far reaching are the arms of mercy, and wide is the range of privilege and blessing within which its trophies are placed.

But this "*asking*" must be "*in Christ's name.*" The Lord insists much on this point. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be full."

In acceptance at first, and in all access afterwards, God will have the sinner's name quite set aside, and the name of Christ alone before Him: the one must displace the other; and we must be quite willing, yea, exceeding glad, to have it so. The sinner's name is that of "rebel and sin-lover," and could only call for vengeance from a just and holy God. The name of Christ is that of the obedient Son and suffering Saviour: it is to God as a "sweet-smelling savour," and is full of reasons why all who trust it shall be pardoned and blessed. When God has owned and honoured that name, and given the soul life-healing and salvation through it, then the quickened, healed, saved soul must still plead it, and it alone. Conscious of his own unworthiness, rejoicing in God's estimate of Christ's worthiness, and gratefully accepting this divine provision, he goes to the Father in the name of Christ. He asks for blessings, pleads promises, appeals against spiritual enemies, desiring their entire subjugation, and all wholly in the name of Jesus. This includes not only pleading the merit of Christ, and presenting the words and promises of Christ, but asking for anything wholly *for His sake,*—pleading that all His interest in,

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and acceptableness to the Father, should be put to our account. For any one to pray apart from Christ, is as if a man were to draw a cheque on a bank though he had no deposits there, no credit there whatever. Of course, such a cheque, signed by *his name*, would be at once rejected. But if the same person went with a cheque signed by one whose deposits were large and credit good, it would be at once honoured. "We all know," says Dr Krummacher, "that to seek a favour in the name of another, is considered nothing else but to represent the person of that other. So that if I say to you, for instance, you are to ask of one of my friends aught *in my name*, and you do so, then surely it is not, strictly speaking, *you* that ask, but it is I who am the petitioner. *My* influence, in that case, passes over to you, and stands you in good stead; and were *you* to receive a refusal, it is not *you* who would feel most mortified, but I."

To ask in Christ's name is to ask *on His account*. To do this we need the gracious Comforter to give us to realise that we are one with Him, to give us the Spirit of adoption, crying "Abba, Father;" and so to shed abroad the love of God in our hearts, that we may believe the wondrous words of Jesus, "Thou hast loved them as Thou hast loved me." Then shall we be built up in the belief of all He is of God to us and for us, and also in the belief of what we are in Him; come boldly to the throne of grace "that we may obtain mercy, and find grace to help in time of need."

II. These words not only exhibit what prayer is, but afford much *encouragement* to pray without ceasing, and to ask largely. *Praying souls need much encouragement.* From within and without, from the tendencies of their evil natures, the temptations of Satan, their ignorance, their hastiness, and the wise deferrings of God, many discouragements come. They should seek to receive and diligently study divine encouragement. Surely they have all the encouragements they can possibly need to ask largely, hopefully, and constantly. The revealed character of God as a Father, ever *giving* and *forgiving;* the gracious offices of *Christ* as High Priest and Advocate; the all-adapted understandings of the Holy Spirit the Comforter, the spirit of grace and supplication; the history of the people of God in all ages, as regards prayer and its prevalency,—all are encouragements. But one is especially pointed out in this text, which is found in the *promise* of Christ. Our best, our almighty Friend, one who has done so much for us already, one who is gone to heaven as our head and representative, says respecting whatever we ask in His name, "THAT WILL I DO." What a proclamation of His *greatness* do these words contain!

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Nothing we ask can be too hard for Him to do, or too large for Him to give, or too mighty for Him to conquer. And what a proof of His *love* is here! Omnipotent love says, "That will I do." Do it for you whose names, whose characters are so unworthy that they must be kept out of court altogether: and yet whatsoever ye ask for yourselves or for others, in temporals or spirituals; whatever is found in the divine will, and to which my name can be affixed, "I WILL DO."

III. *Consider the excellent design to be accomplished,* "That the Father may be glorified in the Son." God has ever been glorified by Christ. This was God's great *design,* and the Saviour's grand *desire.* "Father, glorify Thy name!" Then came there a voice from heaven saying, "I have both glorified it, and will glorify it *again.*" In fallen man, everywhere and always, under every variety of circumstances, we meet with one fearful fact,—HE HATH COME SHORT OF THE GLORY OF GOD. In the One Man, Christ Jesus, we everywhere, always and in all circumstances, meet one opposite glorious fact,—GOD PERFECTLY GLORIFIED. This was the case on earth, and is now the case in heaven. It is true of all He did *for* His people, and it is true of all He does *in* them and *by* them. Hence it is true of *prayer.* This is the excellent design; *God is glorified when we derive supplies of grace and blessing through the Saviour in answer to prayer.* God's purpose is fulfilled, His grace is communicated, His faithfulness is demonstrated, His holiness is imparted, and by all these things He is glorified. God is glorified when He is *manifested* and when He is *praised.* Glory is the outshining of excellency, and for each discovery of Himself God is praised by those to whom His glory is revealed. (2 Cor. iv. 15; Phil. i. 11.)

In answering those prayers which are offered in the name of Christ, the excellences of God are exhibited, and His glorious perfections shine forth; while those who obtain these blessings glorify, that is, praise, extol, exalt, and honour Him.

What an honour and happiness is it to Christ to bring so much glory to God; and what an honour does it put upon prayer that it affords scope for the manifestation of God, and for the honouring of Christ. This perhaps is the highest view we can take of prayer, and what a motive it should be to induce us to "pray without ceasing," seeing that God is glorified and Christ is pleased thereby. Holy men and holy angels are happy just in proportion as they glorify God; then how happy must Christ be who is the channel of all this glory to God! And you, believer, can do something to bring this great end about. While you enjoy communion in prayer, and obtain blessings

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in answer to prayer, by the right use of Christ's name, you bring honour to God, and happiness to the Saviour. What a dignity is put upon prayer. How prevalent is the name of Jesus. What a directory for prayer is here provided. Is it not as if Christ had said, "I am going to the Father, and if in my name ye shall ask anything of the Father, whereby He may be glorified by the Son, I will effect it?" Here, then, let us specially aim to do all to the glory of God. Not, Father, "take away the cup," or "spare me this trial," "grant me this honour;" but subordinate all to this one thought, "FATHER, GLORIFY THY NAME." If this be our first and great desire, if every plea and petition for ourselves and others is presented in connexion with it, and if all is expected only for the sake of Christ, on His account and for His honour, we shall prove that God can and will answer our prayers to His own glory by Christ Jesus.

How little have we as yet taken Christ at His word, and expected Him to "*do as He hath said.*" We stand too much at a distance, and indulge in suspicions and complaints. Through Him we have access (right of way through an open door) by one Spirit to the Father, and we can only honour God and please Christ as we make use thereof, (Heb. x. 19, &c.)

Let us more than ever look to the Holy Spirit "to help our infirmities," "to glorify Christ," "to reveal the Father's love," then shall we, "praying in the Holy Ghost, keep ourselves in the love of God," and become more than we have ever been, "imitators of God as dear children."

Lastly, How marvellous is the thought that God should glorify Himself in us by mercy rather than by wrath. He might have got glory *on* us who had come short of His glory by executing judgment according to strict justice; but instead of this He gets higher glory by our salvation through Christ, and then having saved us, He says, glorify me by a life of loving service, fervent prayer, and grateful praise. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

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ART. VIII.—THOUGHTS TOUCHING ISRAEL.

"WILT thou at this time restore again the kingdom to Israel?" (Acts i. 6.) We have here a recorded question of the apostles of our Lord Jesus Christ, a question which they addressed to Him in the period of His resurrection abode upon earth, a short time previous to the parted heavens having received Him from their sight. This question touching the *kingdom* indubitably involved their acknowledgment of the blessed Jesus as its expected *King*. Nor did the lowly ONE reject such homage as erroneous. He knew that He was not only God's appointed King of Israel, but also earth's only Potentate, the Prince of all its kings. But it is important to observe that Jesus, as THE ALL-PERFECT MAN, the Inheritor of all things, uniformly refrained from self-appropriation of any destined honour. "Christ glorified not Himself," either in priesthood or in royalty. To the priesthood He "is called of God, as was Aaron." In the matter of royalty, He hath long waited the Father's time. His reply unto His disciples, that it was not for them to "know the times and the seasons, which the Father hath put into His own power," affords no indication of there having been error on their part touching a belief that their nation, whose power had then for some centuries passed away into Gentile hands, was yet to know a most excellent restoration. They had heard His prayer, which God was now about to grant, "Glorify thou me, O Father, with thine own self, with the glory that I had with thee before the world was." As a great HIGH PRIEST the ascended Jesus took His seat at God's right hand. Pleading and praying, He there waits for Israel's repentance—Israel's return to their Once-rejected. He will yet as a KING, set upon God's holy hill of Zion, then attended with all majesty, and glory, and honour, fulfil the recorded injunction, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The disciples waited, and we wait, and Israel still waits, yea, the whole earth waits, fulfilment of God's purposes.

The land of Palestine, a land which the Lord hath blessed, shall be blest exceedingly. No Balaam can curse Israel. No lapse of time can render nugatory God's promise, "The people shall dwell alone, and shall not be reckoned among the nations. God is not a man, that he should lie, neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" It will yet

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be proved that "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel"—that "the Lord his God is with him, and the shout of a king is among them." Truly "it shall be said of Jacob and of Israel, What hath God wrought? Blessed is he that blesseth thee, and cursed is he that curseth thee;" yea, "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord—the Zion of the Holy One of Israel. I will make thee an eternal excellency, a joy of many generations. Thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob. Thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

But for the fulfilment of these promises, God's "watchmen," or "the Lord's remembrancers," are told to "give Him no rest." They are enjoined "not to keep silence till He establish, till He make Jerusalem a praise in the earth." "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and shall be glorified before his ancient people," (Isa. xxiv. 23, Bonar's translation.)

No king or kingdom upon earth hath ever possessed abiding honour. The monarchs of the world in every age have sought this, but they have not found it. Power, honour, dominion, is of God; and to whom He will He dispenses favour. "By Him kings reign" for a little space, and "princes," of His grace and favour, "decree justice." But all earthly power, from the beginning to this day, hath been imperfect. It is but typical of a *perfect* power that is yet to be exercised upon a *perfect earth*, and by the ALL-PERFECT KING—even our blessed Lord Jesus Christ.

In Eden all things which God had made were pronounced to be "very good." But through the fall of our first parents this early excellence passed away. A fallen race had then to await God's purpose of bringing forth a better state of things than the first had been. Adam, although formed in God's image, hence called a "son of God," was but a son of earth as to posi-

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tion here. A new race was to be brought forth, which, with an earthly origin, would be made to combine a lineage derived from heaven. The lamb slain in Eden for Adam's sins, and in the skin of which he became clothed, indicated "the lamb slain from the foundation of the world." In the typical lamb of all the Jewish sacrifices was involved this mystery of God. In the fulness of time His blessed Son came into the world, born of the selected family of Israel. It was equally necessary that He should be born on earth—born of a woman—that He might be a MAN, to whom could be given its sovereignty, even as it was necessary that He should be the holy, unspotted Sacrifice through which believing hearts gain that new nature which links them unto God—even that divine nature through which eternal happiness, wherever this is to be enjoyed, or however it is to be occupied, becomes a human portion.

It is thus evident that believers are a God-prepared race to inherit a glorious land, to surround their King, even as this KING is a God-prepared MAN to reign over them for ever.

But this excellence is still in the future. God's purposes are not yet realised. In these days God takes His believing children, at whatever time He sees fit, to some hidden place where they enjoy happiness with their Lord. "The whole creation (on earth) groaneth and travaileth in pain together." It waits to "be delivered from the bondage of corruption." It waits "for the manifestation of the sons of God." Not only is the world full of wickedness, and subject to all disaster, but even the land of Israel, of which God hath specially declared, "The land is mine," a land to which, we believe, will be given precedence above all other in a coming perfection, hath truly long been desolate. In scriptural phrase, it is enjoying its Sabbaths. But it will again be full of cities and of people, even as it hath been in olden time, when its joyous inhabitants flocked in multitudes to their solemn feasts, their national rejoicings. The land of Israel waits until the long-afflicted Jew, repentant for his past sin of unbelief, looks, and lives, and is gladdened in the light of the countenance of Him whom his fathers pierced.

"God hath not cast away his people which he foreknew." If Gentiles, from having been branches of "a wild olive-tree," have been "graffed, contrary to nature, into a good olive-tree, how much more shall these which be the natural branches be graffed into their own olive-tree?" If Gentiles have come to rejoice in excellent religious privilege, in covenant relation with the King of heaven, in rich blessings at His hand, these have all been derived to them through one JEW, graciously derived to them through their Lord Christ, Jehovah-Jesus, who was

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marvellously born a SON unto His people Israel. And that blessed book of God, that holy Bible, wherein hath been revealed to us that which JEHOVAH hath done for a sinful world, is pre-eminently a Jewish book. Each of the inspired writers was a Jew. Its prophets and apostles were all of Israel.

Gentile history is not a Bible subject, save when it touches the history of the Jew. But ample are the details vouchsafed to us in Holy Scripture of God's dealings during past time with His people Israel. And in the prophetic word there is much indication of *their* future. There are also sacred numbers to direct us, if he who reads could understand, as to *when* we may expect God's fulfilment of that which He hath said. These numbers, for the most part, belong to Israel. Writers upon prophecy we believe to have often erred, through their application of prophetic numbers to Gentile history. These numbers will yet be seen as full of light, that is, when we are able to give to each of them its several exact appropriation in the things regarding God's unforgotten people, that Israel that *He* hath named "the tribes of His inheritance." To some of these numbers we now direct our consideration.

In Leviticus xxvi., (see the 18th, 21st, 24th, and 28th verses,) we read God's declaration that if Israel walk contrary unto Him, He will "walk contrary" unto them, even "in fury; and I, even I, will chastise you seven times for your sins." Israel walked contrary, and thus incurred the threatened chastisement. A prophetic "time" is regarded as consisting of 360 years. Thus "seven times" constitute 2520 years. Deep tribulation, according to God's Word, came to His tribes. But when precisely to date its commencement has long been found a difficulty. Could this be ascertained, we should then with earnest confidence look for its termination upon the *self-same* day when its allotted time would be fully run out; even as we read in Exodus xii. 41, that "it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Our Lord is ever mindful of His word. Hath He spoken, and shall He not bring to pass? If "He maketh sore, and woundeth, He also bindeth up, and His hands make whole." His 430 years of olden time came to an end, and then there was "a night to be much observed unto the Lord—a night to be much observed of all the children of Israel in their generations." In that night's passover-feast, Israel celebrated a great deliverance. An institution of their mighty Deliverer, it was never to be forgotten. It hath truly had a Christian perpetuation to our own day, for our Lord himself, in His humanity, being delivered from the

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bondage of the grave, we still keep a passover-feast—a memorial season to testify our gratitude. But it hath been prophetically written: "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt, but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land," (Jer. xxiii. 7, 8.)

Israel's long-continued chastisement will have an end. But our present object is to seek the date of the commencement unto the specified "seven times." We here submit, for the consideration of students of God's Word, that this commencement can be found at that special opening of trouble in the holy city, and at its royal house, when King Manasseh was carried from Jerusalem, even "bound with fetters." He had been made a captive, possibly ensnared treacherously "among the thorns," and was then taken in triumph to Babylon by his victors, "the captains of the host of the King of Assyria." Assuming this event to have occurred in 678 B.C., and adding this number to 1842 A.D., we have 2520 years. Then comes much pleasure in the recognition that in A.D. 1842 there was truly a commencement toward Israel's reproach of 2520 years' endurance being rolled away, for an excellent event then appears; we regard it as preliminary to the plenteousness of mercy and forgivenesses that are surely to arrive in due season. In 1842 A.D. *one single Jew* was brought to much honour in *Jerusalem,* even as in 678 B.C. *one Jew* had been taken with much dishonour unto *Babylon.* In 1842 we behold Michael Solomon Alexander, a converted Israelite, a worshipper of the Lord Christ, a Hebrew of the Hebrews, enthroned as bishop in the holy city. Gentiles had made Manasseh a captive, and Gentiles were now instruments in God's hands for M. S. Alexander's exaltation. The prophetic word had declared that kings and queens would be nursing-fathers and nursing-mothers unto Israel. In the fact of the late King of Prussia and our Queen Victoria having united together in the establishment of the Jerusalem bishopric is evidently a part-fulfilment of Isa. xlix. 23. In God's providence a Gentile, to whom was first offered the new see, refused to accept it. Dr M'Caul, an Irishman, and eminent as a Hebrew scholar, one whose learned labours and pious zeal had long been occupied in the endeavour to bring the people of God's tribes to the knowledge of their once-rejected Messiah, declined such position for himself, that it might be, according to his judgment, more duly filled

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by a Hebrew. This is a providence to be much noted. Had it been possible that a *Gentile* were then made bishop in the holy city, this would not have fulfilled the correspondency of God's counsel.

This establishment of a bishopric in Jerusalem,—an episcopal representative of pure Christian faith on Mount Zion,—a part of our earth that hath special love of the God of Israel,—was seen by those engaged in it to be a matter of much importance. Touching these proceedings there was, of course, a written document, and in this was inserted a clause providing for a future time of which prophecy had spoken. (There was a providence in this clause, even as there was also a providence in a Gentile giving place to a Jew as the bishop-elect:—each, we may now see, had been God-determined.) It was arranged of the wisdom of the learned men engaged in the proceedings, that although the see of Jerusalem was then regarded as holding its honour dependent upon the see of Canterbury, yet, at a future day, when Jerusalem would arrive at the certain honours which are in store for her, Canterbury would be willing to hold of her; that she would then yield to Jerusalem her Heaven-determined priority.

But 1842, in its event of which we speak, can only be regarded as having seen a *commencement* to Israel's reproach being rolled away,—this commencement having a correspondence with the commencement of dishonour in 678 B.C. The great body of the Jewish nation was not carried from Jerusalem to Babylon until about seventy years later than had been its King Manasseh.

But great progress, great success in proportion to zealous effort for Israel, has taken place since 1842. Missionaries, converts, Bible-reading among Jews, and a general estimation of God's unforgotten, have each and all vastly increased. The blessing of the God of Israel has been on Christian effort for these His people, the brethren of our Lord Jesus, even day by day for twenty-four years. (Christian effort in any other direction has not been more successful in proportion unto labour.) Their absent King will yet descend to earth. Their true Messiah, our Lord Jesus, will, according to prophecy, (if this be a true interpretation,) *first* stand here upon the mount of Olives, thus coming again "to His own" when they will be prepared to receive Him,—yea, to exclaim joyfully with a full heart, "Blessed is He that cometh in the name of the Lord. Lo, this is our God; we have waited for Him, and He will save us; this is the Lord: the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us." When their

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fathers had rejected Him, He returned to His place "till they would acknowledge their offence." Their multiplied afflictions will bring them, deeply penitent, unto their Lord, their King, (see Hosea v. 15.)

Again, to speak of Manasseh and of M. S. Alexander. The latter lived but *four years* in his episcopal seat in Jerusalem, ere God took him to Himself. In 1846, a Gentile, appointed by the late King of Prussia, succeeded him as bishop. "The times of the Gentiles" not having yet run out, a Gentile presides over God's Church in Jerusalem. The Jew doth not now hold a principal place in the city of his fathers,—in the city where he was bound to present himself for worship, —the city given to them of their God, and which is still theirs by a stronger tenure than that by which any other nations or inhabitants of earth hold their possessions. Possibly King Manasseh may have been just *four years* in Babylon. His pain in fetters, his deep affliction for the sins of his youth, his bitter repentance, his fervent supplications, and the gracious result of all (see 2 Chron. xxxiii. 11–13, and "Manasseh's prayer," in the Apocrypha) may have occupied *four years*, ere his God in great mercy,—in full forgiveness,—brought him back to Jerusalem. Excellent fruits of repentance after his return to the holy city, to kingly greatness, evinced his sincerity.

> "The evil which men do lives after them :
> The good is oft interred with their bones."

The poet's words seem verified in Manasseh's being generally regarded as altogether a wicked king, although, for above thirty years previous to his death, he was given to walk sincerely with his pardoning God.

Nor should we omit to notice the remarkable fact, that Manasseh was born to the good King Hezekiah after the marvellous prolongation of his days, when an illness, which seemed to be unto death, was taken away of God, and fifteen years promised to him of addition to his life. The Jewish historian, Josephus, dwells strongly upon Hezekiah's grief at his apprehended death, being caused by there not having been at that time a lineal successor to his throne. Hence the birth of Manasseh occurring at the time of his father's spared existence, was not alone a domestic gladness to Hezekiah ; it was also a national blessing in being a continuation of the royal line of David, which in God's purpose was to be of uninterrupted succession to David's Son and Lord, the true antitypical King of Israel,—Christ the Messiah.

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King Manasseh's sorrow for sin,—his deep humiliation upon account of transgression,—would seem a prefiguring occurrence in its day to the great humiliation that is predicted of a coming time, of which it is written,—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart," (Zech. xii. 10–14.)

Here we had concluded, submitting these ideas to whatever consideration their readers may regard them as entitled. But it hath seemed well to add somewhat, possibly corroborative of our view, each argument still derived from Holy Scripture. There are there found,—the words, "Times of the Gentiles." This term involves both limitation of period, and contrast with Israel. The thing signified must have an exact assignment of position, whether this be open to our present view, or that it still remain among God's "secret things." If it also involve honour or privilege, or if it convey rule or supremacy to the class named, we might most naturally seek its durance in a time of dishonour, of disruption, and decrownment unto Israel. Were this indication correct, and could we also obtain correctness in admeasuring the period of national dishonour to God's set-apart people, our search for the prescribed period of Gentile honour would be quickly rewarded. If the first be specified (in Lev. xxvi.) to endure for 2520 years, the last may be to run with it *pari passu*.

We have said that the national carrying away of Israel from Jerusalem to Babylon took place about seventy years subsequent to its King Manasseh being thus treated; and assuming this to bring us to 608 B.C., and looking then at the opening verse of the Book of Daniel, we may regard its statements as virtually agreeing with our assumption.*

* "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it," (Dan. i. 1,) B C. 607. If the chronology of this passage of Holy Scripture differ by one year from the calculation of our statement of 608, a single year in the siege of a great city does not require much accounting for.

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We have asserted that no king or kingdom upon earth hath ever possessed *abiding* honour. Yet, of the grace of the Eternal Sovereign of heaven and of earth, passing honour,—ample dignity for a season,—has been permitted, yea, even committed, to some of these. There is one earthly monarch, of whom, in the Scriptures of truth, it hath been thus written: "Thou, O king, art *a king of kings:* for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all." In such comprehensive terms hath heaven's KING described the royalties with which He enfeofed Nebuchadnezzar, the ruler in Babylon. And even yet more was God to do for this king,—this Gentile who was to be made excellent in greatness. God's own people Israel, so long as they were faithful in filial allegiance, could ever count upon His almighty strength as engaged for their protection. But these rebelled,—yea, rebelled so often, they were to be punished signally, as He had said. For their sin of idolatry, of non-allegiance, He gave them into the hand of Nebuchadnezzar, an elected conqueror. *He* carried them captives, with goodly treasure also of Israel, to his own country.

This conquest of Israel by Nebuchadnezzar we must regard as of the Lord, for thus it is written: "The Lord gave Jehoiakim, king of Judah, into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god," (Dan. i. 2.)

Nebuchadnezzar's sovereign rule in great Babylon which he had built,—a city of abundant fame in ancient history,—and the country also thus named, to which were successively added the sovereignties of Persia, Greece, and Rome, each of which were to bear much rule, (of the fourth, or Roman power, we read that it was to break in pieces, and bruise all opposers, until another kingdom, set up of the God of heaven, would break in pieces and consume all these kingdoms, and itself stand for ever,) are pictured to us as one "great image whose brightness was excellent, and the form thereof was terrible. His head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Such image typed a kingdom (regarded likewise as four kingdoms) which hath not yet come to an end. But in God's appointed time the "Stone of Israel" will smite its feet; then will the iron, the clay, the brass, the silver, and the gold be broken to pieces, and carried like unto chaff before the

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wind,—and the conquering Stone fill the whole earth. But this prophecy waits to be fulfilled. The Stone which was to become a great mountain is yet but of veiled greatness. The feet of the image are not yet destroyed. Gentiles still possess the ample power which hath been theirs for many ages,—a power "ordained of God." But our object is to suggest, that if the moment of Nebuchadnezzar's appointment unto "a kingdom," unto "power, and strength, and glory," (for such is the honourable distinction given him in God's Word, to speak not of the grace immeasurable of a saved soul,—of life and glory everlasting, which appear to have been bestowed upon this golden head of Gentile supremacy,) be regarded as synchronising with the fall of Israel, the utter destruction of the united empire of Babylon may in like manner synchronise with Israel's exaltation. May it not be that the rule of Daniel's great image is precisely coincident with, and intended to picture "the times of the Gentiles?" If Israel's national dishonour and Nebuchadnezzar's appointment to greatness were contemporaneous occurrences of 608 B.C., possibly Israel's exaltation and the fall of Gentile rule, —dishonour and honour having each endured for 2520 years, —may yet be seen as contemporaneously fulfilled prophecy in A.D. 1912. It may be that then arrives the great day of Gentile judgment; when there will be angelic proclamation, "Babylon is fallen, is fallen," and a cry will be heard, "Come out of her, my people,"—that then will be the gathering of "the clusters of the vine of the earth, her grapes fully ripe,"—that then will be utter destruction to the nations that know not God, their iniquity having come to its fulness.

We have quoted the emphatic words of the prophet Zechariah, declaring to us as plainly as if it were a past matter, the future repentance of God's people, Israel. But the wonders which shall accompany and precede and follow this great mourning and humiliation we may not dilate on. Precision touching the future is as needless to us as evidently it is impossible. But infinite seems the scriptural assurances that Israel's long degradation will be followed by excelling honour. If their "casting away" hath been "the reconciling of the world, what shall the receiving of them be but life from the dead?" May believing Gentiles be given abundantly to "pray for the peace of Jerusalem, they shall prosper that love thee."

We have not alluded to the scriptural number—a number repeated in various form—of 1260. Some regard these as years. But it may be that they uniformly mean days, and relate to a coming three and a half years to be filled with striking events at the close of the present dispensation. This

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period of three and a half years many writers suppose to have a relation to Daniel's 490 years,—to constitute their long deferred termination.

Here we leave our subject, trusting that some will give unto our views what may be due consideration. It has not escaped us, that wherein these may be regarded as novel, such novelty is not in their favour save as it may arrest thought. Ideas that have gained learned currency, after having been long subjected to criticism, that have won regard from many points of view, and that have passed through multitudes of minds of various habit of thought, cannot lightly be cast aside. But as each searcher after truth must appeal to the Word of God, this is but an added appeal "to the law and to the testimony."

ART. IX.—WHAT IS; AND WHAT OUGHT TO BE.

THE reader may perhaps conclude, from the above title, that the subject of this brief paper will be moral reform, that its object will be to show that things around us are sadly out of joint, and that great alterations ought to be effected in political and social life. There is no doubt but that a good deal might be said upon that subject. There is plenty to find fault with, and nothing is easier than fault-finding. It is sad when persons do this, and there stop. Honest reprovers should be hearty reformers. But our object is not to find fault with things around us; we have indeed a practical end in view, but a very personal one, and we shall put the subject in the first person singular, and leave each one to make the application to himself as far as he can go.

By "*what is*" I mean to refer to something whose existence cannot be denied; certain important facts no one can controvert, however captious or unbelieving they may be; and I want each one to study those facts in their relation to each other. Each one may then positively say, "I exist;" around me is the "material universe," and before me a book called "the Bible." Who can question these facts? Our consciousness and our senses demonstrate them. And is there not a fourth fact equally true, but one which our senses can take no cognisance of? This fact is an infinite fact, expressed by one word "GOD." He can be,

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and is realised in and by the soul, though we cannot have to do with Him by our senses, as we can with the material creation and the written Book.

"Myself," with five wondrous senses in this curiously-made body, and various powers or faculties in my soul; faculties which can think, love, reflect, wonder, joy, sorrow, worship, hope, desire. This great universe, above, beneath, around; there it is, teeming with wonders, beaming with beauties, filled with harmonies, fraught with life. How varied, how grand, how mysterious, how far beyond all grasp of thought is this vast, moving universe.

A little while ago I was not in existence. I am but of yesterday. A few ages ago and the universe was not in existence. But now here am I a thinking creature, full of feeling, hopes, and fears. Here is this great universe of matter—suns, stars, seas, mountains, rivers, trees, plants, and living creatures innumerable.

Among the things with which the world is filled are books, the product of mind, and amongst them one book, which claims to be the product of an infinite mind. This book says, (and it seems to speak with authority,)—I am from God, I can teach you about God. I plead for God. I can lead you to God, and make you like God. To all who receive me trustfully and lovingly I will be a teacher, guide, and friend. My author is in me and with me, and will work by me mysteriously, but mightily; gently but graciously. Thus the book speaks. It brings credentials, as well as urges claims. It has a history and a wondrous one. It has put forth an influence, and a beneficial one. It is still doing wonders; wherever it is spread it leaves its impress. "Tell me where the Bible is," says one, "and where it is not, and I will write a moral geography of the world. I will show what is the moral and physical condition of that people."

But now come to the last word mentioned, that word of words —"God;" "one word, but millions of ideas." Can I think of the other three—of myself, the universe, and the Bible, and not own a God? Can I think of these at all aright, and not realise God? I exist, and must have had a Maker. Creation is, and must have had a Creator. The Bible lies before me, and must have had an author. What a God do these three witness to; how wise, how mighty, how condescending, how pitiful, how gracious and merciful. Creation witnesses to God's natural attributes, and the Bible to His moral perfections, while in myself—part of the creation—His natural attributes are seen; in myself, a possessor and reader of the Bible, His moral perfections

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ought to be reflected. Is it so? This is the second and immensely practical part of our inquiry.

Let me consider myself in relation to the three other words mentioned, and to what is represented by them—the *universe;* the *Bible; God.* What ought I to be? An harmonious part of the great whole; acting on it and for it; not isolated in selfishness, not opposed by rebellion and self-will; a humble disciple of that one *book;* living by it, learning from it. In a state of communion with God. Trusting Him simply, loving Him sincerely, praising Him constantly.

Who can bring me into this state of sympathy with God? Shall I turn to *myself?* Can any act of my own mind effect what I want done? Can I by any mere processes of thought, of resolution, of desire, set all things right between God and myself, and bring this heart to rest in Him—"myself;" "God?" Ah! what can *I* do with respect to *Him?* I know, I feel, there is a God; but I feel also that He is above and beyond me, and I fear that He is against me, and a dreadful something in me that I know ought not to be. This causes me to shun Him, while down in the soul's deep recesses I hear a voice; it comes from myself; it says to God—"Depart, I desire not the knowledge of Thy ways." I turn to creation; can that help me? can it lead me into blessed fellowship with its great Creator, and bring this soul of mine to rest in Him? It tells me that He is wise and powerful, but it says no more. It tells me nothing I want to hear. I turn to the Bible; I find it full of God. His name is on every page. His love, His mercy, His tenderness is found everywhere. It brims over with blessing. Three objects present themselves to my gaze—a *cross,* a *throne,* a *paternal mansion.* It speaks also of a power provided which shall be as almighty in the soul as God's creating energy was in matter. I read, seek, pray. Surely that power is upon me. I am drawn to the cross. Oh, how my sin is revealed! now how vile! how inexcusable! how ruinous! God's love is revealed now. It is commended to me. His wrath is gone. His favour is come. It bears me up to His throne, and forward to His house. To that throne I have access by Him who died on that cross. That hand which wrote the book has drawn me, and draws me still. It is drawing many millions more to one centre—to one home; and that home the Father's house, where there are many mansions.

"Drawn by such cords, we onward move,
Till round the throne we meet;
And, captives in the chain of love,
Embrace our Conqueror's feet."

And then what will there be? What knowledge of God's works! what communion with Himself! what fellowship with all His family. Then shall we joyfully sing—"For of Him, and through Him, and to Him are all things, to whom be glory for ever and ever." And what ought to be *now!* What a realisation of *individuality* in order for personal devoted service! What communion with the All-sufficient One, who, at an infinite expense, has saved us from such ruinous isolation! What delight in the works of God all around us, and especially in that new universe of truth, grace, and glory, which the Bible outspreads before all docile scholars! What constant dependence upon the Spirit of Truth who wrote it, looking to Him to make that Word to us all God intended it to be, and to make us by it all that Jesus prayed for when He said, "SANCTIFY THEM THROUGH THY TRUTH!"

Notes on Scripture.

Ps. LXXXIII.

"A DIFFICULTY," observes one annotator, "is experienced in determining the historical relations of this Psalm, because we possess no record of the several people, who are expressly named in the seventh and following verses, having entered into a confederacy against the kingdom of Israel." Accordingly, various occasions for it are conjectured; some referring it to the war in David's time, recorded in 2 Sam. x., where, however, the confederacy is confined to the Ammonites and Syrians; others—conceiving this difficulty, as usual, a reason for taking it out of the age of David—to the taking and sacking of Jerusalem by the Chaldeans, Jer. xxxix. 8; others, dating it still later, to the opposition of the Samaritans to the building of the Temple, Neh. iv.; and others, later still, to the times of the Maccabees, and, in particular, to the incidents recorded 1 Maccab. v. All of which opinions are open to the same objection as the first; the only one that is at all suitable to the terms of the Psalm being that in which there is, for this reason, the most general concurrence, that it refers to the war of Jehoshaphat against the allied Edomites, Moabites, Ammonites, and other nations, recorded 2 Chron. xx.

Were it, however, conceded that this event suggested the Psalm, still that something beyond this was in the view of the spirit of prophecy will be evident to any one attentively considering its closing

section, which is not met either by the interpretation which regards Israel here as the type of the Church to which we are to look for the fulfilment of all that their history has not realised.* In the words of a commentator—to whom it is due to quote his exposition in full, as having, it is conceived, (in this instance, as in some others above noticed,) apprehended the true scope of the inspired writer:—

"The general subject of this Psalm is a confederacy of all the neighbouring nations against Israel, assisted by a still mightier foe at a distance; for the ten nations mentioned, to whom the Assyrian lends his arm, will be found to describe the entire boundary of the Holy Land, from its southernmost border in Philistia to the spot where it again reaches the sea on the north, in the neighbourhood of Tyre. We are pretty sure that no such combination of the surrounding nations took place in the age of David and Asaph; and though some events in the Jewish history have been supposed to be in the view of the spirit of prophecy—as the confederacy in the days of Jehoshaphat, and that in the time of Judas Maccabeus—yet neither of these wars answered, in all its circumstances, to the combination and destruction portrayed in the Psalm before us; and especially the results of these contests were widely different from the result of this wonderful victory of the Most High, which appears to be nothing short of the universal display of the Divine power.

"These confederations, no doubt, led a Jewish writer to understand the Psalm before us of the war of Gog and Magog.† We need not hesitate, therefore, to conclude that the Psalm, like many others that we have already considered, contemplates the great and final victory over the enemies of the Church, in 'the battle of the great day of Almighty God.' This grand crisis, we have before discovered from the word of prophecy, is to be brought about in a struggle of certain powers of the earth, in the land of Canaan, at or after the restoration of the Jews.

"To Israel the conflict appears as though all the neighbouring nations had conspired together to surround them on all sides and destroy them; while the Assyrian, a frequent appellation of Antichrist, being his predecessor in universal empire, and the grand mortal foe of the Church, is abetting their schemes and coming to their assistance. To this well agrees the description in Ezekiel; only the Spirit there enlarges, as it were, the field of view, and shows us not the immediate borderers alone conspiring against Israel, but all surrounding nations, under the symbolical *Gog;* and the same combination of all the nations against Jerusalem is more than once intimated in the minor prophets. To this also correspond the events of the sixth vial in the Revelation; where 'the kings of the earth and of the whole world are gathered

* So the Christian commentators just referred to; while some, with Bishop Horne, do not seek for any occasion, but give the spiritual application to the Church as the only one.

† See Obadiah, in Dr Gill; see Ezek. xxxviii. and xxxix.

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to the 'battle of the great day of Almighty God,' and 'are gathered together into a place called in the Hebrew tongue Armageddon.'*

"Guided by these helps, I think we arrive at a more clear and literal exposition of the psalmist's language in the 9th, 10th, and 11th verses. . . . . . We discover that the allusion which is made to two particular victories recorded in the ancient history of Israel—that of Barak over the Canaanites, and that of Gideon over the Midianites—is not merely accidental, nor are these victories mentioned as common examples of miraculous assistance vouchsafed to Israel over their foes; for then it might well be asked, Why are these two victories selected in particular, and in preference to other divine interpositions of greater moment, and which more usually serve the sacred writers for images and comparisons?

"But the allusions to these contests of former times is because they happened upon that ominous spot where the final catastrophe is to take place. 'The kings of Canaan fought in Taanach by the waters of Megiddo, the river Kison.'† 'The river of victories,' or 'of battles,' (for so we should read, instead of 'that ancient river,' Judges v.) 'swept them away.' En-dor, Taanach, and Megiddo were districts containing several towns pertaining to Manasseh in Issachar and in Ashur, as appears from Josh. xvii. 11; and here, in the same neighbourhood, 'in the valley of Jezreel,' we find Midian encamped, when the Spirit of the Lord stirred up Gideon to accomplish the deliverance of Israel, (Josh. vi. 33.)

"At the torrent of Kishon, therefore—'the torrent of victories'—the last great combination of the enemies of God and of His people are to perish, and become like dung for the soil at En-dor.

"In the 12th verse the idle boast of the enemy is represented, and the following verse affords a striking exhibition of the nothingness of combined nations against the Almighty—'like the thistle-down,' 'like the stubble before the wind.' The destruction is complete; they are consumed in the day of the Lord's anger—'a day that shall burn as an oven,' (ver. 13–15.) The enemy is put to a perpetual shame, (ver. 16, 17;) and the result of this victory, as pointed out by the word of prophecy, is a result which attends no victory besides this of the 'battle of the great day of Almighty God,'—'that men may know that Thou, whose name alone is Jehovah, art the Most High over all the earth.'"—*Fry's New Translation*, &c.

To this may be added—in corroboration of the significance assigned to the mention of the victory over the Midianites, (ver. 9)—that this victory is again twice particularised in the type of Israel's future deliverance. First, in the prophecy (undoubtedly yet to be fulfilled)

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* It is very notable that the nations mentioned by the psalmist are *ten* in number, answering to the "ten horns" of the beast in the Apocalypse; *i.e.*, the "ten kings" who gave in their adherence to the Antichrist.

† The "Ar-Mageddon," *i.e.*, "the mountain of Megiddo" in the Apocalypse.

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of the establishment of Christ's kingdom "on the throne of David." Isa. ix. 4—"Thou hast multiplied the nation, and increased its joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, *as in the day of Midian.* For every battle of the warrior is with confused noise and garments rolled in blood," (the usual case with battles;) "but this shall be with burning and fuel for the fire"—the as uniform character of the sacred advent judgment. And again—in connexion with a repetition of the wonders of the exodus, (chap. x. 24)—"Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian," (the frequent type of the Antichrist in his relation to Israel, as observed above;) "he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction; and the Lord of hosts shall stir up a scourge for him *according to the slaughter of Midian* at the rock of Oreb: *as his rod was upon the sea, so shall he lift it up after the manner of Egypt.*" While "Edom, Moab, and Ammon," the principals here in the confederacy against Israel, are also particularised as subjected to them on the same occasion in Isa. xi. 14, where again the context so clearly determined the prophecy to their future restoration; that is, *enemies occupying the regions formerly so designated, if not more properly so entitled as the descendants of their original occupants.**

The comment of Augustine is also worthy of note, who, having first referred the first verse, "Keep not silence, O God," to "the coming of Christ in glory," identical with the breaking of silence, Ps. l. 3; adds, on the words, "They that hate thee have lifted up their head," ver. 2, "He seems to me to signify the last days when these things that are now suppressed by fear, are to break forth into free utterance. They will not then *begin* to hate, but they that hate Thee will then 'lift up the head'—not '*heads*' but '*head;*' since they are to come even to that point that they shall have that Head which is 'lifted up above all that is called God, and worshipped;' so that in him especially is to be fulfilled, 'He that exalteth himself shall be abased,' when He to whom it is here said, 'Keep not silence, O God,' shall slay him with the breath of His mouth, and destroy him with the brightness of His coming."†

While that Antichrist's policy in the end will be (as stated verse 4) "to cut off the Jews from being a nation, that the name of Israel may

* Compare also Dan. xi. 41, where they are excepted from the countries overrun by the Antichrist in his last expedition.

† Though, in his usual disregard of Israel's future, he goes on to explain, verse 4, of the seed of Abraham by faith, among the Gentiles; their enemies, ver. 5-7, as figures of the Church's; and "the house of God," ver. 12, of Christians as "the temple of God," and "His habitation through the Spirit, according to 1 Cor. iii. 17, and Eph. ii. 22.

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be no more in remembrance," with a view to prevent the establishment of the Messiah's kingdom, to which their national existence and restoration are necessary, is plainly intimated in the prophecy of his downfall, Dan. xi. 44, 45; Dan. xii. 1; Ps. lxxvi.; Ps. lii.

Matt. xxii. 4.

"*Behold, I prepared* (ἡτοίμασα) *my dinner.*" I took the pains to get it ready; surely you will be persuaded to come.

Mark iv. 24.

"*Take heed what you hear.*" Listen carefully to what you are now to hear from my lips, viz., with what measure ye mete it shall be measured to you again.

Mark xvi. 20.

"Signs following one upon another," like war upon war, σημεία ἐπακολουθοῦντα.

Luke xiii. 25.

"*I know you not!* Whence are ye?" πόθεν ἐστέ. A mode of declaring them utter strangers. So ver. 27.

John iv. 22.

"Ye (ὑμεῖς) *worship ye know not what.* We (ἡμεῖς) *worship what we know.*"

John xvi. 33.

"In the world *ye have* (ἔχητε) tribulation." It is already your portion.

Acts xiii. 33.

"God hath fulfilled the same to us their children;" ἐκπεπλήρωσε, "filled it up fully;" out and out.

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1 Cor. x. 13.

"No *trial* has overtaken you that is not common to men;" or more literally still, "*trial* has not overtaken you, except what all men may have."

Col. i. 18, 22.

"*First-begotten of the dead;*" that is, the chief and pre-eminent one among the risen. Of all the dead none rose as He did; for none rose by his own power except Jesus. In ver. 22 it is, "to present us holy before Himself, (*αὑτοῦ.*) Thus answering to Eph. v. 27.

Col. iii. 2, 16.

"When Christ is at God's right hand," *καθημενος*; seated there at rest. In ver. 16 it is "through grace, *singing in your hearts* to God."

Heb. vi. 6.

May not *ἀνασταυροῦντας* mean, "So long as they go on crucifying the Lord of glory."

Heb. x. 34.

"Knowing that ye have *for yourselves* an enduring substance, (*ἔχειν ἑαυτοῖς.*)

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1 Pet. i. 6.

"In *which future time* ye greatly rejoice, though now for a season ye are in heaviness."

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1 Pet. iii. 12.

"*The eyes of the Lord are* (*ἐπι*) *upon the righteous*," to guide and watch; "but the *face* of the Lord is (*ἐπι*) upon the wicked." The open countenance of One inspecting their deeds as a witness.

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Reviews.

A Commentary on the Revelation of St John, Considered as the Divine Book of History. By SAMUEL GARRATT, M.A., Minister of Trinity Church, Lincoln's Inn Fields. London: Seeley, Jackson, and Halliday. 1866.

WITH a considerable portion of this volume we do not accord; yet the tone is excellent, and its *leading* conclusions scriptural. It will suggest many precious thoughts to a spiritual reader, even though he may dissent from its statements or expositions. The following is the author's exposition of the beginning of the twentieth chapter regarding the first resurrection:—

"From this inspired interpretation of the vision, we learn that the thrones which St John saw occupied by martyrs and faithful confessors were a symbol of the reign of the saints, and that by the sign of the enthronisation of those whom he had seen before under the altar in heaven, and of those also whom he had seen on the sea of glass, he was to understand that first resurrection elsewhere foretold in Scripture.

"In the symbol there were thrones; in the reality there would be dominion. In the symbol there were those whom he had seen as 'souls' in heaven sitting embodied as living men; in the reality there would be the resurrection of the body. In the symbol there were only a small number of representative men; in the reality there would be the whole Church of the firstborn.

"For we must not gather from the mention made of the early martyrs, and of those slain in the last persecution who sang upon the sea of glass, and of those who lived through it without yielding to the apostasy, and were caught up to glory at the Lord's appearing, that they were alone. All the Church will be there; but these, as having suffered most, stood in the foremost rank in St John's vision. It is a deep and solemn warning. In these days, when men are trifling with Roman errors, trying to topple on the edge of the precipice, fascinated by the sorceries of Babylon, it is a thrilling sound which these words utter, in naming as representatives of the saints who reign with Christ these martyrs and confessors, and describing them by Protestant negations as those 'which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.'

"This is the only passage in Scripture in which the length of this period of a thousand years is mentioned. We learn from it the existence of such a period of time, but for the prophetic history of these thousand years we must look elsewhere. The word Millennarian or Chiliast used to be applied to those who thought of the millennium at all, or looked upon it as future; but it is now applied to those who do not believe that this earth is to be blessed until her King himself returns.

"The passage before us identifies the symbol of persons representing the Church sitting on thrones with the reign of those who have part in the first resurrection. This compels us to assign a commencement to the thousand years during which they are to reign subsequent to the time at which they are to rise. And as from 1 Thess. iv. 14–18 we learn that the Lord Jesus

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will Himself appear to raise and translate His Church, it is a necessary conclusion that the coming of the Lord for them, and afterwards with them, will precede the millennium.

"This passage, however, occupies a very subordinate part in the argument for the personal coming of the Lord Jesus Christ being the legitimate expectation of the Church.

"All that is said in Scripture about His coming implies that things will go on just as they are till He comes. Instead of any intimation that His coming is to be preceded by such an improvement in the world's state as the symbol of the binding of Satan must be supposed to signify, we are informed of the reverse, and expressly told that things will grow worse and worse. In the parable of the tares, the command is given to the servants not to separate them from the wheat, but to let both grow together until the harvest, when the tares should be bound in bundles for the burning, and the wheat gathered. And this harvest, unto which the tares were to go on growing, is described as the time when Christ will destroy His enemies, and 'the righteous shine forth as the sun in the kingdom of their Father.'

"'In the last days,' says St Paul, 'perilous times shall come;' and he adds the striking phrase, 'Evil men and seducers shall wax worse and worse.

"And St Peter predicts that 'there shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of His coming?'

"These are but specimens. It is the general testimony of Scripture that the last days before the coming of Christ shall be the worst days, which forbids the idea of a thousand years of blessedness intervening between the first and second advents.

"When, with this general testimony of Scripture to the fact that the period between the first and second advents is to be one of trial for the Church, culminating in the perilous times of the last days, we come back to the passage before us, it is impossible to conceive that the thousand years during which Satan is to be bound can intervene.

"Besides which, the passage speaks of the first resurrection as preceding the millennium. This is the explanation of the symbol. We are not left to interpret it, but it is interpreted for us. 'This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.'*

"The thousand years' reign of the saints of the first resurrection, Christ's mystical body and bride, is but the introduction to their everlasting reign, a transition period, during which God is regenerating earth, and through their ministry healing the nations."

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* "'I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole Church for 300 years, understood them in the plain literal sense. . . . . As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain ψυχαὶ ἔζησαν at the first, and the rest of the νεκροὶ ἔζησαν only at the end of a specified period after that first,—if, in such a passage, the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything.'"—*Alford, in loco.*

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The Collected Writings of Edward Irving. Edited by his Nephew the Rev. G. Carlyle, M.A. London: A. Strahan. 1865.

We revert to these noble volumes to extract from them the following paragraph, suited to the times;—on "the idolatry of symbols and forms:"—

"It is to be observed, then, that in the devotion and dedication of the whole soul to Him who hath redeemed it, there is included the social and sympathetic, no less than its private and personal faculties, and the expressions of the former, no less than of the latter, will be yielded unto God. Therefore, those assemblings of ourselves together, which heretofore took place for the sake of worldly entertainment and the recreation of society, or to gratify the faculties of the mind with friendly discourse, or to listen to some one able to instruct us, will, in those over whose spirit Christ hath taken the sovereignty, be desired for the entertainment of their spiritual man, who hath the same desire of society, the same relish of friendly discourse, and the same desire of information in his kind, which the natural hath in his, and for higher objects to exercise them withal. For the Spirit doth not cut off any of the members of the mind or of the body, but breathes into them the breath of life from heaven, that they may know each one how to work the works of God. Therefore religious assemblies come to the wants of the spiritual man as genially as worldly assemblies come to the wants of the natural man, and are but one function of his being. Whence you have no commandment appointing them in the New Testament, when or where or how often they shall take place; no rule prescribed to show in what manner they shall be conducted, the whole matter being left to the social appetite and discretion of the spiritual man; only it is written that we should not desert those religious assemblies out of fear or love of the world's assemblies, and that all things in them should be done decently and in order. But of the sacredness of one place over another, or the consecration of one house rather than another, or the forms of its furniture, or the order of its service, or the dress of the officiating priest, and other outward things, there is no mention whatever made in the New Testament, and it is bondage to be bound to them any further than as convenient customs, which are not to be thought of nor even spoken of, unless they should catch the idolatry of the people, from which if you cannot rid the people, then, I say, shiver house and furniture to atoms, and lay the dagon of stone and lime level with the ground, rather than the people shall continue in their idolatry of carved stone and ornamented work. But while they are exerting no such baneful influence upon the worshipper, let them abide, however simple and bare, however splendid and gorgeous, and never be spoken of at all, that way of it being best which veileth the spirits of the people least. Now if those religious assemblies be the natural offspring of the social faculty of the spiritual man, which is many times multiplied in its energy by the new law of love, under which he liveth, it is manifest that there must be a spiritual man to put forth the faculty, before these expressions of it can be created, and that when there is not the private and personal form of religion in the heart of the company which hath met together, there can be no spiritual fruit of their meeting, which, be its form what it pleaseth, can be nothing else than a mixture of worldly feelings under a disguise. The praise of God cannot be uttered by any soul which is not inwardly convinced of God's praiseworthiness, and hath not a lively and abiding sense of those blessings, temporal and spiritual, for which we praise Him with a song. And the measure of heart and soul and spirit and truth with which we praise Him, must be in exact proportion to the devotion and

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dedication which we have made of our personal and private concerns to His holy service. It is mockery and mummery to think that the presence of a multitude, or the mellifluous notes of music, can charm into heavenly moods a heart which hath been corroded all the week with worldly cares or consumed with worldly engagements. There may be a transient glow of social warmth, or a triumphant shout of strength, as in a theatre, or before a hustings, and there may be a seizure and ravishment of the soul as at an opera or oratorio; but what emotions are wrought upon a worldly mind by the praises of the house of God, its organ, its choir, and the loud and vehement voices of the assembled people, are no more sacred, no more godly, no more worshipful of God, than the emotions which are felt in their high places of vanity and wickedness. Also the prayers offered up to God, whether by the living voice of the minister or after the dead letter of printed books, is as the voice of an automaton in the ears of a people who have no private and personal exercise of devotion. And that it is no better than an automaton's voice, you may see by casting a glance over the heedless, staring, unimpressed multitude; and a blind man may perceive it in the rustling noise of their restlessness. And the poor minister, who has to deal with such a prayerless people, had as well keep silence, or turn away his face and weep; but if he had the soul of a prophet, he would burst the fetters of custom and form, and ask of God a hearty answer to his prayer, while he prayed that He would discomfit the security of the people, condignly punish their present hypocrisy, and stir them up by His fearful judgments to the sense of His injured majesty: much rather do so than, by changing his prayer into a piece of eloquent declamation, seek to catch, captivate, and gather in by arts of speech, that roving prodigal spirit which will not, by all God's kind entreaties, turn its heart back again to seek His love, nor by all its own wants and miseries, lift up one supplication to His grace that they may be removed. With regard to prayer and praise, it is most manifest therefore that they are naught but a solemn mockery of God, unless preceded by that personal and private form of religion which is the beginning of the Christian religion,—the stem and bough of it which carry and bear up the graceful and majestic life of the tree; whereupon one or two figs may haply be found, but the plentifulness of the fruit, and its first maturity, is to be elsewhere sought. But when the souls of many men, yea, of one or of two men, have been converted to the Lord, they desire to communicate to one another the great things which have been wrought for them, and to praise Him for all His wonderful works unto the children of men; they cannot be silent to one another over that which chiefly concerneth their spirit; and if it be given them to testify the same before those who know not yet the abiding-place of love, and the treasures of grace, they are right glad thereat, and come up with joy to the public assemblies of the people, and count it a comely thing to praise the Lord in the great congregation."

Old Truths. Edited by John Cox. Ipswich. *June* 1866.

We again call attention to this interesting periodical, and quote from it the following criticism on the word "Generation:"—

"The words of the Lord Jesus in Matt. xxiv. 34, 'this generation shall not pass till all these things be fulfilled,' have led many to assert that the whole of our Lord's prophecy in Matt. xxiv. and Luke xxi., must be applied to the destruction of Jerusalem by Titus, than which we can scarcely conceive

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of anything more opposed to all sound principles of interpretation. There are others who believe in the pre-millennial coming of the Lord, and who also believe that this personal coming is clearly revealed in the words, 'Then shall appear the sign of the Son of man in heaven,' &c., (Matt. xxiv. 30, 31,) who have been perplexed by the above words respecting 'this generation not passing away,' &c.

"If we had no explanation at all to offer of this verse, which has perplexed many Christians, and at which indfidels have scoffed for many ages past, we should be bold to say of the interpretation which applies it wholly to the Jews then living, we are quite sure that is not the right one. The key does not fit the lock. This bad interpretation is worse than none at all. The whole context, and all parallel passages, especially Matt. xxiii. 36, are against the view which applies all the prophecy to the war of Titus. We may confidently ask, Did all the things of which Christ spake in Matt. xxiv. and Luke xxi., including 'the coming of the Lord,' 'sending forth the angels,' 'gathering the elect,' bringing 'redemption,' come upon the people then living?

"Let three facts be well considered before this question is answered. 1st, Nearly all the adults who were living when Christ uttered this prediction, would, in the course of nature, pass away before the threatened destruction fell upon Jerusalem. 2d, From those Jews who then lived, more trophies of mercy were gathered during that time, than perhaps in any other forty years, or four hundred years since, from that nation. 3d, It would be easy to point to many periods of Israel's history, in which their sorrows were far more severe than in that period during which nearly all who rejected Christ's personal ministry passed away. Our Lord says, in Luke xvii. 26, that before the day desired by the disciples, 'the Son of man must first be rejected of this *generation*.' 'Now,' says one, 'that the Lord was and is rejected by *the Jews as a people*, admits of no doubt; but He was not so *generally* rejected by those then living as He has been by many successive generations since. Israel as a nation still suffers the consequences of their *accumulated* guilt, and have yet to wring out the dregs of the cup of trembling when the siege of Jerusalem, to which our Lord refers, and which Zech. xiv. so graphically describes, will take place.'

"Among the many explanations given of the word 'generation,' that which considers it to mean 'race, or people,' seems most agreeable with the connexion, and with God's Word generally. Many learned men who are post-millennialists teach that the word may be thus translated. Among others may be mentioned, Mr Faber, Dr Adam Clark, and Dr Campbell, of Aberdeen. The two following opinions are worthy attention; the first by an eminent English critic, and the second by a learned American writer. 'I have no doubt,' writes the first, 'that the expression of our Lord, "this generation," in Matt. xxiv. 34, is the resumption of what He had said in chapter xxiii. 36, "All these things shall come upon this generation." Then, as carrying on the thought, He says, "This generation shall not pass," &c.

"'The notion is, I believe, the *race marked by the same moral characteristics*. The denunciations of Matt. xxiii. still rest on that people, and will so rest until they shall say, "Blessed is He that cometh," &c., and then, chapter xxiv. 34, tells us plainly that their national conversion, &c., *cannot* take place until the fig-tree has budded. Two passages may well be considered in connexion with Matt. xxiv. 34. The first is Luke xxii. 25, where the words, "this generation," describe the Jews so long as they reject our Lord. A Jew, a few years ago, founded on this the notion that if Jesus had been a true prophet, the children of those who rejected Him ought to have received Him. This argument would be plausible if "this generation" meant the persons then alive simply. The second passage, (Acts ii. 20,) "Save yourselves from this untoward generation." (See also Deut. xxxii.

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20.) All these passages seem to refer to a *race or people*, as possessors of certain moral features of evil. It is well, also, to look at the places throughout the New Testament in which "this generation" is spoken of; some of them are parallel to those quoted.

"'As far as the meaning of the *word* is concerned, the significations may be thus classified:—

"'1. Birth. 2. Descent. 3. Race, (or a race.) 4. Generation, as from father to son.'

"The other writer referred to observes:—'It is barely *possible* that the word in question was used by our Saviour to mean "*the persons then living;*" but all the *probabilities* are against it. A personal examination of a multitude of lexicons has fully satisfied the author that the proper reading of the word is not given by those who teach that it means "*the persons living at the same time.*" A generation of men may, indeed, be living at the same time; but that is not the reason why they should be called a generation, for the word has particular respect to their *origin* and *kind*. In *Syriac*, the word that corresponds to generation in the Lord's prophecy, is thus defined: "generatio, tribes, families." (See Matt. ii. 16; Acts xxvi. 7, and iii. 25.) In *German*, the corresponding word is defined, "Genus, kind, species, race, generation, origin, sex, stock, extraction, family, lineage, house, blood, birth, descent." The corresponding word in *French* is defined, "Generation, propagation, production, progeny, descent." In *Spanish*, the corresponding word is defined, "Generation, the act of begetting, or producing. (2.) Progeny, race. (3.) A single succession. (4.) A nation, an age." These definitions have been procured through the kindness of a master of many tongues. By the *corresponding word* is meant the word used in the London Polyglott Bible, where the text under notice is found in a variety of languages. The careful reader must have been struck with the almost utter absence of anything in these various definitions favourable to the use of the word opposed in this treatise. And if anything more is needed to complete these strictures, it may be derived from even the appropriate *English* use of the word in question. Webster gives *seven classifications* of definitions, and but *one* is favourable to the use of the word objected to, and out of *thirteen definitions*, there is but *one* favourable to that use of the word! And it is a little remarkable that this one definition is sustained by an example that proves more against it than for it!'—BUCK's '*Exposition of* Matt. xxiv.'

"Those who wish to search out this important subject would do well to read and study a pamphlet, by Mr Newton, entitled, 'A Lecture on the Prophecy of the Lord Jesus in Matt. xxiv. xxv. with Notes and Appendix.' Houlston and Stoneman, 65 Paternoster Row. Price 8d."

The 6000 Years of the World's History now Closing. By PHILIP H. GOSSE, F.R.S. London: Morgan & Chase. 1866.

WE are not convinced that the six thousand years of our world's history are just ending. Possibly we may be nearer that end than many think, but the chronological proof is still, to our mind, deficient. We give, however, Mr Gosse's preface.

"There has existed, from the most remote antiquity, a traditionary belief that the week of Creation, and the Sabbath which followed, were both symbolic of the ages destined for this world's history; each day standing as the

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type of a thousand years. The Jews, it is said, still cherish 'the Tradition of the House of Elias,' an eminent Rabbi, who lived before Christ,—that the world was to be 2000 years without the Law, 2000 under the Law, and 2000 under Messiah; that, during the seventh thousand years the earth should be renewed, and the righteous dead raised, no more to die. Whitby, in his commentary on Heb. iv. 9,—'There remaineth therefore a rest [a sabbath-rest] for the people of God,' takes occasion to quote several other ancient Jewish testimonies to the same effect; as, for example, this from 'Bereschith Rabba:'—'Our Rabbins, of blessed memory, have said, in their commentaries on 'God blessed the seventh day,' that the Holy Ghost blessed the world to come, which beginneth with the seventh thousand of years.'

"The early Christian fathers are copious in the same strain, even from the apostolic age (or at least that which immediately followed it) down to the fourth century. They show how wide-spread was the belief in the early Church. I quote, as examples, the words of Irenæus, a Greek Father of the second century, and of Lactantius, a Latin of the fourth.

"'As many days as the world was in making, in so many thousand years shall it be ended. Therefore the Scripture saith, "And the heavens and the earth were finished, and all the host of them. And God finished his works, which he had made, on the sixth day, and God rested on the seventh day from all his works." But this is a history of things past, and a prophecy of things to come. For the day of the Lord is as a thousand years.'—*Irenæus.*

"'Since all the works of God were finished in six days, the world must needs remain in this state for six ages, that is, six thousand years. And, again, since He rested from His finished works on the seventh day, and blessed it, all evil must needs be abolished from the earth at the end of the sixth millenary, and righteousness reign a thousand years.'—*Lactantius.*

"This venerable traditionary belief, though resting on no *direct* warrant of Holy Scripture, contains nothing contrary to it; and it is in remarkable harmony with its spirit, with the most generally received principles of typical interpretation, and, in particular, with the terminations of those grand prophetic periods, found in Daniel and in the Revelation, with which the Holy Ghost has intimately connected the coming of the Son of man, and the resurrection glory of His believing people. It is, therefore, an inquiry of deep interest, How near are we to the introduction of the seventh millenary of the world? and the more at this present era, because the best chronologers have for some time made it apparent that this grand epoch cannot be far off.

Silverdale Tracts.—No. I.—Taken by Surprise: a Word for every One on Things which are coming on the Earth. By H. SHEPHEARD, M.A. London: S. W. Partridge. 1866.

THESE are striking little books, prophetical in their general aspects, yet thoroughly practical. Here is a specimen:—

"Two fearful judgments have already overtaken sinners—the one by *water*, when the flood drowned the world—the other by *fire*, when Sodom and Gomorrah were burned with brimstone and fire from heaven. A *third* judgment is coming. The Lord Jesus will come Himself from heaven, where He now sits at God's right hand in glory. When He ascended into heaven before the eyes of His disciples, two angels came to tell them, 'This same Jesus, which is

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taken up from you into heaven, *shall so come* in like manner as ye have seen him go into heaven,' (Acts i. 11.) 'Behold,' says St John, 'He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him,' (Rev. i. 7.)

"And then, once more, *the world will be* TAKEN BY SURPRISE. When the flood came, things were going on in the world just as usual, and nobody was thinking about any such thing as a flood at all. When Sodom and Gomorrah were burned up, things were going on just as usual, and nobody was thinking of any such thing as fire from heaven at all. *Yet the flood and the fire came,* just as God had declared they should. People were taken by surprise *then,* just because they would not believe God's word.

"So it will be again. *The world in general will be taken by surprise at Christ's coming, just because they will not believe God's word, which says that He is coming.*

"The thing itself is as certain to come to pass as the truth of God can make it: but the *time when* Christ will come, is so *uncertain,* that even the angels in heaven do not know it. And it is this very uncertainty that should keep us all on the watch, and ready for the Lord's coming whenever He may appear. 'Of the times and the seasons,' says St Paul, 'ye have no need that I write unto you: for ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape,' (1 Thess. v. 1–3.)

"And the very last message which the Lord Jesus Christ himself sent to His Church and the world, after He had gone into heaven, was a promise and a warning of His speedy *return* to this earth. That message was the Book of Revelation—the last book in the Bible. In that book we read: 'Behold, *He cometh with clouds,* and every eye shall see Him.' And again: 'Behold, *I come as a thief.*' And again, in the very last words of the Book—the very last message from Christ—'He which testifieth these things saith, *Surely I come quickly.*'

"This message was given 1800 years ago. If the coming of Christ was near *then,* how much nearer must it be now! and how much more startling to all and to each is the warning, 'Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh;' and 'What I say unto you I say unto all, Watch.'

"'BEHOLD,' saith the Lord Jesus, 'I COME AS A THIEF'—that is, *unexpectedly.* 'But know this, that if the goodman of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. *Therefore be ye also ready:* for in such an hour as ye think not the Son of man cometh.'

"'BEHOLD, I COME AS A THIEF'—that is, in the dead of night, when men are all *fast asleep.* So will the Lord Jesus come at a time when the world are altogether *asleep in spirit*—altogether *unaware and thoughtless*—none of them *thinking* of any such thing at all—all just thinking that things are going on as usual, and will go on as usual, for *their* time at least.

"'BEHOLD, I COME AS A THIEF'—that is, to find men *unprepared.* 'For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came, and took them all away; *so shall also the coming of the Son of man be.*'

"'BEHOLD, I COME AS A THIEF'—that is, *suddenly.* 'For as the lightning cometh out of the east, and shineth even unto the west; *so shall also the coming of the Son of man be.*'

"Solemn, awful, startling words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as *their Saviour and their Friend*—'whose they are, and whom they serve'—but full of terror, alarm, destruction, and despair, to those who know Him not and love Him not.

"To those who love Him, and are looking for Him, Christ will come to

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bring *blessing and glory* :—to those who love Him not, but love the world and live for it, He will come to bring *judgment and punishment.*

"For He will come again to this world *as a master returns to his own house and servants.* He is 'as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.' 'After a long time, the lord of those servants cometh, and reckoneth with them.' The two who had made good use of their master's money, *for him*, were commended, and rewarded by 'entering into the joy of their lord;' but the one who had hidden his talent in the earth, was punished as an unprofitable and slothful servant, by being cast into the outer darkness—'there shall be weeping and gnashing of teeth'

"*The Lord Jesus Christ is the great Master over us all.* We all are, or ought to be *His servants*—serving *Him*—living for *Him*—doing *His will and His work*—trying to further *His glory and His cause* in the world—using our *time*, and *ability*, and *example*, in all our duties, and deeds, and words, so as to bring honour to Christ, and good to our fellow-men.

"'*Who then is a faithful and wise servant*, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, *shall find* so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; *the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of*, and shall cut him asunder, and appoint him his portion with the hypocrites: *there shall be weeping and gnashing of teeth*,' (Matt. xxiv. 45-51.)

"And who are '*the hypocrites?*' Who but those that profess and call themselves Christians, but never think of giving themselves to the *service* of Christ. A *Christian* means one who is *a servant of Christ*—one who serves Him in *heart*, in *spirit*, in *sincerity*, in *truth*—one who *serves* Him because he *loves* Him, and loves to spend his life in serving Him.

"But what then are those who profess one thing, and do another? What are those who call themselves Christians, but never think of *serving Christ* at all? Are those people serving Christ who are *living for this world* and nothing else? —those who '*mind earthly things*' and nothing else? One thinks of nothing but his farm and the markets; another cares for nothing but his shop, and his business, and getting money; another is a gentleman, and spends his time in amusing himself; another is such a one of whom St Paul says, 'She that liveth in pleasure is dead while she liveth, (1 Tim. v. 6.) *So did the people before the flood—so did the people of Sodom and Gomorrah.* They ate, they drank, they married, and were given in marriage, they builded, they planted—and there was no harm in any of these things, for they were the common duties and business of life; but the harm and the sin was, that *they thought of nothing else*—they *cared for nothing else but the things of this world.* They cast behind their backs the fear of God—they forgot His word—they broke His commandments—they *did what they chose.* They indulged their own love of pleasure, love of fashion and dress, love of gaiety, love of money, amusement, pride, idleness—anything that took their fancy, and tempted their appetites. Of such St Paul said, 'Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, (that is, their worldly interest and indulgence,) and whose glory is in their shame; who mind earthly things,' (Phil. iii. 18.)

"People may be sober, honest, and industrious, and yet '*minding*' *only* '*earthly things;*' forgetting God; living without God in the world.

"People may be kind and useful, amiable and friendly, strict and regular in their outward religious duties, and yet '*enemies of the cross of Christ;*'

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taking a pride in their own good character, (as they think it,) and taking offence if they are told that they are 'wretched, and naked, and miserable, and poor, and blind,' (Rev. iii. 17,) and have as much need of the blood of Christ to wash away their sins out of God's book, as the publicans and harlots have.

"BUT CHRIST WILL COME TO TAKE ACCOUNT OF HIS SERVANTS, AND OF THOSE WHO PROFESS TO BE SUCH. With 'eyes like a flame of fire,' (Rev. i. 14,) He will *see through* all false pretences; and those who trust in them will be cast away from His presence, and condemned as *hypocrites*, because they were only *outside Christians*, who never gave their hearts to love the Lord Jesus Christ, or their lives to serve or please Him.

"Yes—there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual—or some night, when people are asleep in their beds, or awake for deeds of darkness—when 'the adulterer has waited for the twilight, saying, No eye shall see me' —and thieves 'in the dark break through houses, which they had marked for themselves in the daytime'—suddenly, in a moment, in the twinkling of an eye, *the heavens will open*—a light brighter than the sun will make the noon-day look pale, or break in upon the darkness of night—and 'THEN SHALL THEY SEE THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY.' Then what will sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have *trifled too long*, and that now it is *too late*, and *all is lost* for ever and ever!

"*When Christ comes to judgment, the world will be* TAKEN BY SURPRISE.

"But it will be, not for want of warning, but because warnings are disregarded. Our warning is THE BIBLE—God's holy Word. In the Bible 'the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men'—in the Bible we are warned to flee from the wrath to come—in the Bible we are invited, encouraged, and entreated to come to Christ for salvation, now while it is called to-day—in the Bible, pardon of sin, and peace with God, are promised freely, 'without money and without price'—in the Bible we are solemnly warned that 'God hath appointed a day in which He will judge the world by Jesus Christ.'"

Mystery: Babylon the Great. Pagan, Papal, Semi-Papal. By C. COWAN, M.D. 1866.

A BRIEF but interesting pamphlet, worth the attention of our readers. Here is a paragraph:—

"We hear much of Rome's claim to *antiquity!* The most zealous Protestant may concede it. *She is, in her true spirit, a little older than the gospel: inasmuch as her principles are in accordance with those of the first great rebel against God's government and truth; and because of all existing apostasies, she has the strongest claims to be considered the direct successor of a Babylonian priesthood, and the most successful and accurate revivalist of Babylonian doctrines and ceremonies!*

These are strong statements; but if true, as we believe them to be, it is most important they should be recognised as true, in times like the present.

We again assert, that the distinctive religion of the Church of Rome is the religion of Ancient Babylon, 'tinted and varnished with the name of Christianity.' Popery has been correctly designated as 'baptized Paganism.'

The Church of Rome, as *now* developed, is indeed the *very Paganism* of the literal Babylon; and is described in the Revelation as the chief seat of idolatry; just as its great predecessor in Chaldea is depicted by the prophets in the Old Testament as the great centre of spiritual apostasy.

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At the same time, it must never be forgotten, that as all are not of Israel who are in Israel, so all are not equally involved in Rome's guilt who outwardly belong to her communion.

She has ever had, and still has, we donbt not, within her outward pale, many protesting and enlightened consciences, who have, through God's grace, rejected the evil, and laid firm hold of soul saving truth: but, as a *system of error*, she can, and must, and *will* be judged, by the light and teaching of God's Book; and to judge otherwise *now*, is a very spurious charity, and unfaithfulness to the cause of Christ.

It is just before the judgment descends, that John sees the Harlot's name emblazoned on her forehead; and almost immediately we hear the gracious exhortation, 'Come out of her, *my people*, that ye be not partakers of her sins, and receive not of her plagues.'

A flood of light is pouring in from all quarters, to prove Rome to be the Apocalyptic Babylon: but the time of the *End* is not yet. Future events may be very near, but they are not immediately before us; and God's waiting people must still wait, till all are ingathered, and everything in heaven and earth made ready for the coming Kingdom and reign of Jesus."

Messiah the Prince; or, The Inspiration of the Prophecies of Daniel. By J. W. Bosanquet, F.R.A.S. London: Longmans. 1866.

This volume has reached us too late for an elaborate review in the present number. We have only had time to go over it hastily. Yet our very brief survey commends it to us as a very elaborate and able treatise on some interesting points in prophetic chronology. We hope to revert to it ere long.

Extracts.

The Spread of Atheism in France.

Le Temoignage, the organ of the French Lutherans, thus writes:—" We are as strangers in the midst of a world which seems to have lost the perception of the invisible and the eternal. Twenty years ago, who would have dreamed of the great explosion of atheism which we witness? These fatal doctrines were supposed to have been conquered, but lo! they spring up on all sides—in science, in art, in literature. The current of youth and passion sets that way. All the ground which Christianity has lost during these days of sinking morals has been gained by atheism; and the men who still combat in favour of spiritual ideas have no power to retain for a single instant the minds of men upon the in-

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clined plane down which they are hurried by the force of things. Nothing is more saddening than the spectacle given us by the world of intellect. To see it engaged in overturning as wretched idols every holy idea of liberty, responsibility, God, at once deeply pains us and rouses our indignation. . . . . . Listen to the revelation made now and again of the real state of society, and you will be terrified at the baseness and corruption which lie at the substructure of our moral edifice. . . . . We dare not glorify our age; we understand no progress without moral progress, we cannot comprehend society without Christianity. But the misfortune of the times is that Christianity itself seems to have lost its sap and life. We all suffer—those who believe, and those who believed not. We have all inhaled languor and death. We are weary and discouraged. The present is so overwhelming, the future appears so troublous, that none of us feels the joys of a vigorous fight. God shorten these days!"

Palestine Exploration Fund.

I have received a third report from Captain Wilson, Royal Engineers, in charge of the first exploring party of this association. The party arrived at Tell Hum (north-east end of the Lake of Galilee) on the 20th of January, moved to Khan Minyeh on the 25th, and to Mejdel (centre of west side of Lake) on the 27th, at which date the report was despatched:—

"Topography.—Astronomical observations have been made at Tel-el-Kady, Hunin, Kedes, Safed, Tel Hum, and Khan Minyeh. A reconnaissance sketch has been made of the district around Banias down to the junction of the Banias and Hasbany rivers, across the valley to Mtelleh, and thence following the dividing ridge between the waters of the Litany and Mediterranean and those of the Jordan down to Safen, embracing also a large portion of the country on either side. The bad state of the weather, cold and wet, drove the party from Kefr Birim; but they have to return to investigate the ruins there and at Meiron and Yarum, and other places not previously described, and will have an opportunity of getting in the topography of Jebel Jurmuk, and connecting it with the former work. A reconnaissance has been commenced of the country bordering on the lake, and this Captain Wilson hopes to carry right round, and also to trace out the whole of the Wadys running into the western side of the lake.

"Archæology.—A sketch has been made of the Castle of Hunin, the northern portion of which is surrounded by a ditch cut in the solid rock to a depth of, in some places, twenty feet, a work apparently of great antiquity. At Kedes some excavations were made on the site of the ruins. The western building is a tomb containing eleven loculi; the eastern one is a temple of the sun of about the same date as Baal-

bek; the richly-worked lintel over the main entrance was dug up. Close to the temple, and evidently belonging to it, an altar with a Greek inscription was found, which has been squeezed and copied; a finely-worked buried sarcophagus was dug up, in better repair than those exposed to the air. Detailed plans have been made of the mouldings, &c., on both the buildings and the sarcophagi, sufficient to reconstruct the former with great accuracy. On the same hill some curious tombs were found, of one of which a plan was made. A little more than two miles south-east of Kedes, on an isolated hill called Tel Harah, were found the remains of a large city of very ancient date; the walls of the citadel and a portion of the city-wall could be traced. This Captain Wilson regards as the long-sought-for Hazor, in preference to Tel Khureibeh. At Tel Hum the White Synagogue had been so far excavated, and its plan and ornaments carefully recorded, but nothing else had been found. The ruins of Chorazin at Kerazeh turn out to be far more important than was previously suspected; they cover a much larger extent of ground than Tel Hum, and many of the private houses are almost perfect, with the exception of the roofs, the openings for doors and windows remaining in some cases. All the buildings, including a synagogue or church, are of basalt, and it is not till one is right in among them that one sees clearly what they are; fifty or a hundred yards off they look nothing more than the rough heaps of basaltic stones so common in this country. Drawings have been made of the mouldings, &c., and a plan of the large building as far as it could be made out.

"Photographs.—Two views of niches and fountain of Banias; seven views of castle of Banias; three views of town and citadel of Banias; one view of Hazor, Oak-grove; three views of sarcophagi at Kedes; one view of large tomb at Kedes; seven views of temple at Kedes; four views of ruins at Kerazeh; five views of ruins at Tel Hum.

"The broad cutting in the rock above Ain et Tin proves to be a portion of a large aqueduct which formerly conveyed the whole of the fountain at Tabighah into the plain of Gennesareth for irrigation; the water was raised in a tank and carried round the contour of the Tabighah valley to the plain. The aqueduct still stands in small portions at several points, and can be easily traced the whole way by the number of stones with cement adhering to them lying on the surface of the ploughed fields. Specimens of the waters of the fountains have been kept, and their temperatures taken.

"At Irbid some progress had been made in excavating the synagogue. Two additional photographs had been taken; one of an aqueduct hewn in rock, and one of the plain from above Khan Minyeh. The reconnaissance had been advanced to Mejdel, and observations made at Khan Minyeh. The maps are all greatly in error in this district. The whole of the ancient system for irrigating the Ghuweir had been traced; though on a smaller scale, it was as perfect as that of the Damascus plain. The mounds at Khan Minyeh had been excavated for two days, but without much result. The pottery and masonry appear to be com-

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paratively modern. The maps promise to be a valuable addition to the topography of Palestine." GEORGE GROVE, *Hon. Sec.*
SYDENHAM, *February* 20.

Evils Resulting from Immoral Publications.

In a late number of the *New York Observer* is a remarkable article from the pen of Dr Irenæus Prime. Its subject is *marriage and divorce*, and its statements make it evident that however sad and painful the revelations of English courts, they are equalled by the American. Dr Prime says:—

"Since I last wrote you, the daily newspapers have been daily defiled with reports of trials of divorce, some of them, two at least, being between parties of the 'highest respectability,' and disclosing a state of private morals absolutely astounding. Our law ought to be so made and administered that these details of secret vice shall not be spread out in the public prints. They are in themselves corrupting, and therefore fitted to produce the evils that the laws are designed to prevent or punish. But they have brought to light this dreadful truth, that, with the boasted advancement of civilisation and religion, there is a vast increase of crime against the marriage vows. Even in the moral state of Connecticut, the land of 'steady habits,' there is such an alarming advance in this direction that the official records of the courts are pronounced incredible when they report the number of suits for divorce. It is no better, if not worse, in the city of New York, and far worse in many other parts of our country."

Dr Prime then enters upon the causes of the increase of domestic infelicity and consequent divorce, and having first named injudicious marriages, he adds:—

THE NEW THEORY OF MARRIAGE.

"It is only within a few years that the new theory of the equal rights of married people has had any hold in the religious world. None can have forgotten the amazement with which the public mind received the fact last winter that several of our orthodox religious journals here in New York zealously defended a work, the design of which was to revolutionise the old-fashioned ideas of marriage, and abolish marriage vows altogether. It came out that the heresy was intrenching itself in the bosom of the Church, and ministers of the gospel approved what all right men and women knew to be 'as bad as bad can be.' The prevalence of this sentiment is at the root of the evil. The laws of marriage are laid down very plainly in the Bible. The apostles taught them clearly under Christ. But thousands of Christians ignore an essential element of Christian marriage, which is that 'the husband is the head of the wife as Christ is the Head of the Church.' Many marriage ceremonies are performed where this principle

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is not recognised. When love abounds it is the secret of harmony. The husband is then the house-band, as his name imports. Where this principle is not admitted, and the rule of the gospel is trampled under foot, perpetual strife is the result, alienation often begets separation, and this is followed if not preceded by infidelity. To doubt or deny this rule of Christ is infidelity begun."

THEATRES, OPERAS, AND NOVELS.

"These three sources of corruption ought all to be redeemed, cleansed, and made the instruments of public entertainment, instruction, and moral improvement. For advocating such a reform, I have been charged, by those who know better, with trying to write up the theatre and opera. I wish I could write them down, till they are made decent. Some of the most popular operas, many of the favourite plays, nearly all the sensation novels, are exhibitions of social vice, rendered so attractive and seductive as to suggest to every hearer or reader that the 'real fun,' the chief pleasure of life, is in secret and unholy 'love.' A gentleman told me recently that he accompanied his lady friends to the Academy of Music to hear one of the most popular modern operas, and was so ashamed of himself that he could not look the ladies in the face while the piece was performed. Yet these are the operas that draw crowds of fashionable and *religious* people. The theatres are worse. And the 'B——' novels and all of that school—their name is legion—are worse than theatres or operas. In the retirement of her boudoir a fashionable woman, wanting excitement, reads these incendiary documents and is set on fire of hell. The subtle poison works her ruin. Such novels are a moral pestilence. Novel reading is dangerous; such novel reading is ruinous. Yet the country is flooded with it. And these novels and plays and operas are breaking down the restraints of virtue, and filling the land with the wrecks of domestic bliss."—*Monthly Reporter of Tract Society.*

The Days of a Tree.

(Isaiah lxv. 22.)

"The big trees of California were not discovered until the year 1850, when a Mr Dowd, who was out hunting, was led by a herd of deer which he was following into the Big Tree valley. He stopped as one enchanted, feeling like Gulliver when lost in the field of barley in Brobdignag—the deer were forgotten, and he gazed with utter astonishment on monsters of vegetation such as he had never ever dreamed of as existing in the world. He told his companions of his adventure on his return, but all laughed at his story as a barefaced attempt to impose upon their credulity; and it was with the greatest difficulty he succeeded in inducing some of them to accompany him to the spot, and verify his statements by actual inspection and measurement. The newly-discovered trees, called *Washingtonia gigantea* by Americans,

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and *Wellingtonia gigantea* by Englishmen, puzzled the botanists sorely. Some declared them to be a species of cedar, which they certainly closely resemble; others, again, considered them to be of the family of the *Taxodia;* while Professor Lindley doubted whether a new order would not have to be made for them; and it still appears undecided to what order they properly belong. The seed has been largely exported, and young Wellingtonias may be seen gracing many an English lawn. Yet, strange to say, although the seed grows readily, and the trees flourish with rich luxuriance wherever they have been planted, both here and in America, they are, in the natural order of things, limited to two tiny valleys about fifty miles apart. Not a single tree of the kind, except those which have been lately planted by the hand of man, is known to exist out of Calaveras and Mariposa valleys. They have never spread from their quiet nooks in the Sierra Nevada, and have remained hidden in its recesses for hundreds, perchance thousands, of years, until discovered in the manner related.

"We turned out early next morning into the fresh frosty air, and after breakfast wandered about the grove for several hours, amid a scene of wonders, the mere description of which we should have laughed at as a traveller's tale. There are about one hundred trees of this species, of every age and size, intermingled with various kinds of pines, yews, and deciduous shrubs, and all standing within an area of about fifty acres.

"The younger ones are singularly graceful and handsome, but those of mature growth—a few thousand years old perhaps—are a little withered at the top. The enormous trunks are bare and branchless for from one hundred to one hundred and thirty feet, and the boughs seem small in proportion to the central stem."—*Blackwood's Magazine.*

Poetry.

ALMOST HOME.

From earth retiring,
Heavenward aspiring,
All my long day's work below now done;
Calmly reclining,
All unrepining,
Jesus, let me lean on Thee alone.

On love relying,
Thy love undying,
Not a shade can fall upon my soul;
Here am I resting,
The joy foretasting
Of the life beyond this life's dark goal.

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Thine arms embracing,
Each shadow chasing,
Chains of dust now cease my soul to hold;
Pilgrim-staff breaking,
Royal badge taking,
Earth's torn raiment all exchanged for gold.

No more low-caring,
No more wayfaring,
These soiled sandals loosed and flung away;
Done with the soiling,
Done with the toiling,
All my burdens lay I down for aye.

Ended the jarring,
Past all the warring,
Quit I gladly life's rude war-array.
Victory crying,
Enemies flying,
Thus my armour put I off for aye.

Pain yet assails me,
Strength ofttimes fails me,
Yet my weakness is my strength and rest;
Light o'er me stealing,
Softly revealing
Scenes of glory up among the blest.

Head no more sinking,
Eyes no more shrinking
From the world's gay glitter here below;
Life's cup is draining,
Time's star is waning,
Christ, receive my soul! To Thee I go.

Earth is retreating,
Heaven is me greeting,
Hope is lighting up new scenes above;
Tranquilly lying,
Peacefully dying,
Jesus beckons upward to His love!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1866.

ART. I.—IRVINGISM—(*Continued.*)

LETTER IV.

December 17*th.*

MY DEAR ——,—My letters have swelled out largely;—far beyond what I wished or meant, when taking my pen to answer yours. But having begun I must finish; so I proceed with my *disproofs* of Irvingism.

VI. *Violent language against brethren.*—In this, I am sorry to say, it was Mr Irving who set them the example. When he first came to Edinburgh, in 1828, I noticed in his lectures a little impatience of opposition. When he came the second time, in 1829, I observed an increase of this spirit, and though I agreed with him in many of his exposures of the "religious world," I thought there was a sharpness and unkindness that might have been avoided. In his writings, at this time, the same spirit appeared. Mr Drummond, in the "Dialogues on Prophecy," came forth with the same denunciations; and then the *Morning Watch* let loose a score of pens, all dipped in wormwood, against the "Evangelicals." I had experienced the keen, and, in many instances, unreasoning opposition of many "evangelical" friends and brethren to prophetic truth, and could not have grudged them a hearty reproof and a searching exposure. But the language used by Mr Irving and others was so unchristian, that I could have no sympathy with it. After

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the successive depositions of Campbell, M'Lean, Dow, and Irving, by the Scotch Church, this spirit of denunciation increased, till it became quite painful. It degenerated into coarse and spiteful invective, founded, in great part, as I could not but know, upon misrepresentation. Popery, against which Mr Irving at first thundered so eloquently, began to be spared, and the "Evangelicals," especially the Evangelicals of Scotland, were not simply constituted Babylon, but the worst part of Babylon. That I am not misrepresenting matters a few sentences will show. I pass by the "Dialogues on Prophecy," as these were written before the supposed "gifts" were claimed for Mr Drummond, and I pass by the early volumes of the *Morning Watch.* I refer solely to language used (after these gifts had been claimed) by men who professed to be speaking in the Spirit. "Infidels" and "Pharisees" are the common expressions which were made use of in connexion with Evangelicals; and in one passage, Papists, Infidels, and *Evangelicals* are classed together. They are said to be "making havoc of the Church of God;" that there is "more hope of repentance and conversion" among infidels than Evangelicals," (*M. W.*, vol. iv. p. 193.) Again, "The ranks of the infidel and the Papist, and the strongholds of heathenism, are far more penetrable by the Spirit of God than *the delusions of Evangelism,*" (vol. v. p. 406.) Again, they are "Antinomian Calvinists, who *think lying and every other sin are covered by believing certain abstract propositions* about justification," &c., (vol. v. p. 182.) Again, speaking of "Scotch Calvinists" and their "malignity," another of these anonymous writers, at the close of an article in defence of Mr Irving and the miraculous gifts, speaks thus:—"We know such people well, (Calvinists;) they are *the desperadoes of the religious world;* they will not only *plunge their dagger in their victim,* but will rake it about in the wound to feast their eyes with his agonised condition," (vol. v. p. 202.) I will only quote one more passage, and, strange to say, it is from an article entitled "No Gifts, no *Love:*"—"Oh the cruelty and hypocrisy of these pharisaical slanderers! Oh their *cant* of love! the self-sufficiency of their contempt! Verily, the Pharisees of Jerusalem were models of openness and sincerity in comparison with these miserable men. Angels of Laodicean churches, where the judgment of the people is preferred to the judgment of God! Stars are ye, indeed, but *not in the hand of Christ; instruments in the hands of a licentious press; tools of your magazines, and of the sitters in your pews,*" (*M. Watch,* vol. v. part 2, p. 153.) These are not the words of one in whom the Spirit of Christ dwells. They are painfully

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"fierce," to use an expression of the Apostle Paul; and they are altogether untrue. I can hardly imagine a Christian man, so given over to the evil spirit of accusation, as to write such words as these. Yet, you will observe, that in substance they are the same as the sentences already quoted from the letter of the nine "angels and bishops." The same spirit and sentiment pervade both. The church to whom these "accusers of the brethren" belong, cannot be the Church of God. No man speaking by the Holy Ghost could use such language as the above. *It is much worse than that used by the worst of our infidel newspapers.*

Some years ago, I was walking with one who held office in "the Apostolic Church." We entered freely into conversation, more especially as we were at one on prophetical subjects. As our walk extended, and our talk proceeded, he got warm and intolerant, making use of very unkind language in reference to some whom I esteemed. I ceased to answer him, as I saw it was of no use but to call forth more painful denunciations. At last, he stood still, and with extended arm and clenched fist, uttered over me some wild imprecations in a very stormy tone. I heard them all, and then bid him good-bye. But, I thought, is this an office-bearer in the Apostolical Church? What must that church be of which this is a specimen? Surely the wrath of man worketh not the righteousness of God. I thought that a man filled with the Spirit would be "gentle, and easy to be entreated." So I went away, holding fast the hope of the Lord's coming, but thoroughly convinced that what I had seen and heard was one of the many delusions which are to usher it in.

VII. *False doctrine.*—You will find that Mr Irving, in his later years, and the members of his church, after the gifts had commenced, denied the imputed righteousness of Christ, and expressly affirms that it is by "inherent," in opposition to "imputed" righteousness, that we are justified and saved. He strongly denounced both the imputation of our sin to Christ, and the imputation of His righteousness to us, calling them "fictions" and "make-believes." You will find this both in his "Lectures on the Apocalypse" and his "Preface to the Standards of the Church." Luther would have stood aghast had he heard this condemnation of all that he accounted precious in the glorious substitution of the Son of God for the sinner, and the blessed exchange between the Saviour and the sinner, on which he loved to dwell. And I do not know any part of the history of this movement which is sadder than this departure from the faith of apostles and prophets, of martyrs and reformers, by one who set out so nobly with defending

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them and their doctrine. For this was breaking in pieces the very foundation-stone,—Jehovah-Zidkenu, the Lord our righteousness. I should be the very last man to misrepresent Edward Irving, and in what I have said I have not exaggerated aught; but I must pronounce this opinion of his to be an open departure from the faith of the Church. Salvation by "inherent" righteousness! Is this the doctrine of the London Apostolic Church? I suppose it is; at least Mr Irving was not alone in his denunciations of imputed righteousness. The *Morning Watch* took it up; and one of those "angels" who subscribed the letter I have formerly quoted, published an article in it called "Arrows against Babylon," which attacks the "Evangelicals," and especially their doctrine of justification by the Surety's righteousness, in language of unchristian severity. Their ministers are said by this angel to be "teachers of lies," in "number and *character* like the *frogs and locusts* of Egypt," who have "brought the Protestant part of Christendom into worse confusion than the Papal part presents." The name given to the Evangelicals throughout the article is "Babylonians," and their doctrine is called "Babylonian doctrine." This "angel" affirms that the righteousness mentioned in Rom. iii. 21, 22, is that of the Father, not of Christ; that Christ *manifested* this righteousness, and that we are saved by conformity to the image of Christ; that God's being the justifier of them that believe in Jesus, means that He makes righteous (internally) those who believe as Jesus did. The "faith of Christ,"—meaning, not our faith in Christ, but *Christ's faith in the Father!* This is simply carrying out what Mr Irving first broached,—salvation by inherent holiness. I remember well noticing this at the time, and feeling that such departure from the faith was incompatible with the idea of these men being either angels or apostles, and equally incompatible with the idea of their church being a true church of God. Here I could apply Luther's test of "a standing or falling church." I did not mind being called a "Babylonian" or a "teacher of lies," or compared to "the frogs and locusts of Egypt." It was a small matter to be railed at by one calling himself an "angel" or "apostle;" but it was no small matter to read so reckless a denial of one of the fundamental doctrines of Scripture, and so explicit an avowal of the Popish tenet of "justification by inherent grace."

Mr Irving's view of justification by inherent righteousness sprung out of his view of Christ's humanity, and of the work which He accomplished in that humanity. I will not accuse him of really believing all that his words imply; but I shall

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take his words as I find them. He held that in Christ's flesh there was "a *proclivity* to the world and to Satan," and that "the law of the flesh" was there; that He was "conscious of and troubled by every evil disposition which inhereth in fallen manhood." "Sin entered in the human nature, making it mortal and corruptible, till He rose from the dead;" that He was "*conscious* to the motions of the flesh and the fleshly mind, in so far as any regenerate man, when under the operation of the Holy Ghost, is *conscious* of them;" that the human nature which He took was "bristling thick and strong with sin, like the hairs upon the porcupine;" and that "this was the Augean stable which was given Him to cleanse," and the "horrible pit out of which He was brought." I offer no comment on these words; I leave that to yourself. I wish merely to extract out of them what seems to be the three main ideas. (1.) That the Holy Spirit dwelt in this prison-house of fallen humanity, *regenerated* it, and enabled Christ to overcome. (2.) That Christ received the Holy Spirit in order to overcome the proclivity of His flesh to evil. (3.) That the Father showed the extent of His love to His Son by loving Him even in this state of "proclivity." The conclusions are similar respecting our own salvation. Christ was the *saved* one, and the example to us of how we are to be saved, viz., by our overcoming the evil that is in us, just as Christ did; and as our encouragement in this battle with sin, we see how far down the love of God could go toward His Son in His low condition, so that we may count on a like love to ourselves when in the same horrible pit; and further, that we have just to believe as He believed, in order to be saved as He was. You will find all these conclusions drawn by Mr Irving both in his lectures on the Revelation and in his work on the human nature of Christ. If this be true, then there is no real substitution,—no true sacrifice,—no giving of life for life. We are saved by imitating Christ's faith, and overcoming evil as He did. Christ is thus our *example;* and the Father's love to Him in His low condition is merely a *manifestation* of divine love to the sinner. This is the Socinian view of Christ's work. It is the view, also, of Maurice and Kingsley; and it is curious to notice that the former of these acknowledges his obligations to Mr Irving. Mr Irving is, strictly speaking, the founder of the "Broad Church" school; and the keystone of his theology was the fallen humanity of Christ. His was no common mind; and, therefore, sure to cast abroad the seeds either of great truths or of great errors. Of him I never can speak but respectfully, but I am responsible to Christ, not to him, and, therefore, I must

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judge his doctrine. I would only further remark on this point, that I have reason to believe that the "Apostolic Church" still holds his opinions as to Christ's fallen humanity, and defends his language. I come to the conclusion that it is not a true or scriptural church; that its miracles and gifts are not from God; and that its apostles and angels are not the messengers of Christ, nor stars in His right hand.

One false doctrine more, and I leave this head. *They pray for the dead.* In their Liturgy you will find prayers to this effect. This is not Bible teaching. It is Popery. But this leads me on to another head.

VIII. *Affinities and Sympathies with Popery.* — The "Alpha and Omega" letter, to which I have already referred, shows how they regard both Latin and Greek Churches as not only true parts of the Christian Church, but more truly so than Protestant Churches, which are affirmed by the *Morning Watch* to be worse than Popery; worse Babylonians than the dwellers in Babylon. The anonymous work on symbols several times refers to Popery under the name of "the Christian Church," and shows how much more congenial to him she is in her rites and vestments than the bare Churches of Protestantism. I remember in one of Mr Irving's earlier prophetic works he refers to this very point—viz., the ceremonies of the Romish Church; and apostrophises her as the great harlot "strumpet-dressed in the *cast-off garments of Paganism.*" This writer on symbols would not relish such a strong denunciation; for not only does he speak "gently of our sister's fall," as Keble says, but he tells us that the vestments used in the "Apostolic Church" have been "adopted from those in common use in various parts of the Church universal;" and you know, I daresay, that these vestments are all from Popery, with some additions which, I daresay, Popery would think rather too much. He defends these Popish garments, &c., by such arguments as the following:—(1.) They are enjoined by their church. *Answer.* Has your church inspired authority for this injunction and innovation? (2.) They are not forbidden in the New Testament. *Answer.* There are hundreds of things not forbidden there which yet are not right. Mohammedans might say, Our worship, our prayers, our mosques, our Koran are not forbidden in the New Testament. But that is no proof that Mohammedanism is right. The real question is, Are they enjoined by Christ or His apostles? Did the primitive church in Paul's days make use of them? No. They came in along with superstition and corrupt doctrine. Can you imagine Timothy or Silvanus or Barnabas clothed with the rochet, or the chasuble, or the

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dalmatic, or the cope, or the stole, or the mosette, or the tippet? (3.) They are useful and necessary for helping faith and suggesting truth. *Answer.* If so, why did not Christ command them? Why did not Paul enjoin them on the churches of Rome or Corinth? Did Christ and His apostles neglect what was useful and necessary? (4.) The use of them in the tabernacle and temple is a reason for our use of them. *Answer.* No. They were used there for a purpose, and that purpose has been served. If this argument is of any strength, it ought to have led Paul to use them. Yet he did not. Besides, the vestments, rites, incense, &c., were all confined to the temple or tabernacle. They were *never allowed in a synagogue.* It would have been blasphemy, punishable with death, for any one to have imitated the temple service in the synagogue. And the synagogue is *our* model, not the temple. But, besides, the vestments used in Popish churches, and in the modern Apostolic Church, are not at all like the temple vestments. On the contrary, we know that they are almost all, if not entirely all, *borrowed from Pagan temples and the Pagan priesthood.* The service of Popery has been proved, again and again, to be the service of the Pagan temples; and her robes the robes of the old Roman Flamens and Vestals, &c. Hence it was that Mr Irving so truly described her as "dressed in the cast-off garments of Paganism." The robes of Gordon Square are nothing else than *the old clothes of the Pagan priests.* It is remarkable, too, that the colours and materials used in the "Irvingite" churches are those described in the Revelation as belonging to the "mother of harlots." "The woman was arrayed in purple and scarlet, decked with gold and precious stones and pearls," (Rev. xvii. 4.) Yet the writer on symbols not only extols these colours and materials as peculiarly suitable for the Church of Christ, but tells us, (p. 37,) that "we are to be found like Him on the day of the Lord, as it were, *clothed in purple and blue and scarlet and white;*" forgetting that this is the raiment of Satan's harlot-bride, not of the Lamb's wife. And as for our present condition here—never let us forget that the Church is a widow till her Lord appear, and that the widow's weeds, not the gaudy raiment of the unfaithful wife, beseem her best, till the marriage of the Lamb shall come. Neither as the widow nor as the bride has she aught to do with purple and scarlet and gems. Some emblem of the widow's weeds or of the bridal robe I could understand, if not sympathise with; but the gaudy, flaunting colours used successively by Paganism, Popery, and Irvingism are, in the New Testament, so exclusively the symbols of immodesty and

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apostasy, that I cannot but speak of them with aversion, and regard them as hateful to God and unsuitable for His service.

I could give many other proofs of their sympathies with Popery, showing that whatever they may affirm, they regard it not only as a true church, but much truer than any of the Protestant churches. When on the Continent they worship in Popish cathedrals. They bow to the altar. They dispense the Lord's Supper in the same way as Romanists do the Mass, even wearing the cap which Romish priests wear during it. They don't forget the Virgin Mary. They use the confessional just as Romanists use it. They hold baptismal regeneration in its extreme sense, affirming that "God employs water to wash away our sins;" and if they do not hold transubstantiation, they hold something so entirely the same, that no Romanist would object to their teaching on this head. Drummond, their apostle, (the Joe Miller of the House of Commons,) carried on negotiations for a union with the Romish Church, and it is said that these were only broken off because Mr D. declined the infallibility of the Pope, thinking his own apostleship superior. But this will suffice just now.—Yours affectionately.

Letter V.

January 3d.

My dear ——,—.The substance of what I have stated hitherto respecting Irvingism is—(1.) It offers no actual proof of its divine origin. (2.) There are many positive proofs against it. Its supporters have never published any statement of its claims. The miracles on which it rests have never been authenticated, nor promulgated with evidence, as in the case of the apostolical miracles and claims. I have read everything I could get hold of, from the first to the present day, but no *proof-statement* of its divine claims have I been able to find. All that the apostles did in the way of miracle or believed as to doctrine and practice they published openly as honest men; but nothing of this kind has been done by the modern Apostolical Church. I wish to know *the exact miracles* to which they trace the origin of their body, and on which their claims to inspiration and to a divinely-appointed ministry rest. I do not ask this as a scoffer, but as a seeker after truth; and surely if the brethren of the Apostolical Church have received a new revelation, by means of miracles, they ought not to keep it to themselves, but publish it frankly, as the apostles did, for the good of their fellow-men. Instead of frank, open, public statement, there is no authentic statement at all of the things

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believed by these brethren. Nay, more; if you ask a member of the body for some explanation, he or she will tell you that it is not his or her office. You are referred from one to another, and you have the utmost difficulty in extracting from them what they believe, and on what grounds they believe it—whether it be Scripture or the inspiration of their own ministers. This surely ought not to be. It was not so in the days of the apostles. Then *every man and woman* could give a reason of the hope that was in them. The declining of *private members* to enter into argument, or converse upon Irvingite doctrine or miracle, is borrowed from Popery; and, I must add, is neither scriptural nor honest. It looks as if they had something to conceal.

This query as to *proof* is the one on which I have all along acted. I do not foreclose the question of miracles, as if they were now impossible. I do not interpret those chapters in first Corinthians, relating to miracles, as if they were exclusively applicable to the days of the apostles. I admit, too, that there is something defective in modern churches, and that we are not in the condition pointed out in the fourth of Ephesians. These are points or passages on which I cannot, I confess, take the same ground as many evangelical brethren do; but I say to the modern Apostolical Church, granting that the true and normal state of the Church is given us in Corinthians and Ephesians, and that now for seventeen centuries the Church has been wrong; granting, too, that all the gifts of early times are to be restored in the last days, I must have proof that their miracles are genuine, and that theirs is the authentic restoration. In every century since early days there have arisen men professing to be inspired, and to have received these gifts, but all that they attempted has come to nought, time after time; I am bound, therefore, to "try the spirits," whether they be of God, seeing so many of the past claimants of inspiration have proved impostors. Church history has recorded many claims quite as plausible as the Irvingites; claims founded on miracles of speaking and healing; claims in many aspects exceedingly like the modern ones. Yet all these have passed away, and come to nought. These men always made bold asseverations as to their heavenly origin, but they gave no proof. And, strange to say, these past miraculous-movements have been always in connexion with prophecy and the Lord's second coming, which makes their resemblance to modern ones the more remarkable, and which therefore ought to lead us to be very cautious and careful in our inquiries into these latter.

When the movement was going on in 1831, I watched it at every step, which I could do all the more easily and calmly, as I

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was then but an inquirer, not mixed up with the controversy, and not committed to any view; and I may also add, as I differed on many points of the controversy with my evangelical brethren, and had not full sympathy with the books or pamphlets then written against the Irvingites. A friend of mine, and much of the same standing, was in the movement,—went entirely along with it,—and spoke in tongues, wrought miracles, and cast out devils; at least, so he thought at the time. Many a conversation we had on the subject, and a correspondence too. Often, often had we talked over the whole subject from beginning to end; often had we prayed together, he urging me to receive the miracles, I *asking for proof that they were divine*, as this seemed to me the proper attitude of faith in such a case. Up till this time he had not been "partaker of the gifts."

One day I received a long letter from him, telling me that he had at length received the gift of the Spirit, and had been made to speak in tongues. He thus writes: "On the Saturday before last, Mr —— and I were sitting together: we had, at my request, read the first chapter of first Peter; after which our conversation had become general, when, on a sudden, the Holy Ghost descended upon me. I immediately started upon my feet as if I had received a violent electric shock. I knew in a moment that I was in the Spirit. I then spoke in an unknown tongue, and afterwards sung many psalms in the Spirit to the glory of God; and this is rendered the more remarkable from the fact, that naturally I am unable to sing. On looking at Mr ——, I perceived that he also had received the Spirit. He spoke a few words in an unknown tongue, and then was silent. But I continued for a long time in a state which can only be described by our resurrection state, enjoying a joy unspeakable and full of glory. We then all knelt down, and I prayed in the Holy Ghost. After this the Spirit left me, and I proposed going to bed, when again the Spirit descended upon us, causing Mr —— to speak loudly in unknown tongues. I, in the Spirit, desired him to interpret, which he was enabled to do. We then went to bed. On Saturday morning at family worship, Mr —— and I both spoke in tongues. In the forenoon, while reading the prose version of the 119th Psalm, we also spoke in the same manner; and in the evening Mr —— was made to cry out in a tongue; and I was, at the same instant, filled with the Spirit, and made to interpret. Since then we have almost daily been, at some time or other, in the Spirit; and it were impossible, within the compass of one, or even many letters, to narrate the dealings of the Holy Ghost with us."

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He then calls on me to give glory to God for this thing, and says that he thus puts my faith to the test, because he knows me to be a brother; and thus concludes: "Give glory to God; lay yourself at the feet of Jesus; and ere long you will receive far more than I have done. But remember, you will be hated by the world. This intellectual age will not endure the gifts of God's Spirit. May our God strengthen us all! We are to endure *the* great tribulation; but our God will be with us. I entreat that you will write to me immediately, that I may be assured of your communion in the Spirit, and know that you have given glory to God." He gives me in this letter a special prophecy which had been uttered in the Spirit, of which I shall only say that it has not turned out true.

I answered him at some length. I am sorry that I have not a copy of my letter; but the drift of it was, *a request for proof that the work was divine.* I knew well his honesty and Christian sincerity; nor had I the least doubt as to the accuracy of his statements. But still, all that he had told me might be true as to fact, and yet the work not be divine. I remember, even at the distance of now nearly thirty years, reminding him of the responsibility of either believing or rejecting such a work; that it was a solemn thing to reject it, *but a no less solemn thing to believe it.* I told him that God was the God of truth; and that, when He asked us to believe a thing, *He gave us full evidence of its being true;* that I was sure that if this work were of God, He would make it plain to me, for I was ready to receive whatever could be shown to be of God; but that hitherto I had not had sufficient evidence, or rather no evidence at all; for all that he had told me might be true, *and yet not from God* nor miraculous. I must, therefore, wait for evidence, and hoped that he would furnish it; but that till then he could not expect me to give glory to God for what had taken place.

He received my letter in a most Christian way; and after a little, sent me a long reply. But it contained no evidence at all; it was a repetition of former statements, and gave me accounts of the progress of the miraculous work in himself and others. Again he called on me to receive it, and give glory to God. After this I saw him more than once, and talked over the whole matter with him most freely. Still I could get from him no evidence that the work was miraculous or divine, though he himself was thoroughly convinced of it. I was not hostile; I was only unpersuaded. I was not prejudiced; but I was incredulous, because no Scriptural evidence, nay, no evidence of any kind, was attempted to be laid before me. I was

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not conscious of any determination to resist truth. I heard all he had to say. I read the books he recommended, yet remained still the same; willing to receive evidence, but *resolved not to believe without it.*

I need not detail subsequent correspondence with him; but the result I must give. In the course of time he was led (I believe by God) *to abandon his views of those manifestations which he had so urged me to receive.* He was satisfied that he had been in error on this point, and told me so frankly! Nor was this change the result of a changeable disposition. On other points of doctrine he remained the same; and when writing to me some years after, he says, "I do not feel that I have changed in any view, *excepting in the belief of these spiritual manifestations.*"

If any was in circumstances to get the evidence upon the subject fully and calmly, it was I. But I could get none; nay, the very friend who had supposed himself to be in possession of these gifts, and had urged me to believe, could give me no evidence, and in a short time came to see that he himself had been wrong. Was it possible for me to believe in these gifts after this, or to think that the Church founded on these was of divine origin? I had seen and heard many things before which convinced me that these manifestations were not divine, but this completed the proof. There was not a particle of evidence in their favour, so far as I could search out; and I had done all I could to find out the truth of the matter; to "prove all things, and to hold fast that which is good." I could mention more on this subject were it needful. I could mention friends who then spoke in tongues, and who are still believers in the miracles said to have been wrought thirty years ago, yet who are quite opposed to Irvingism. They have not, like the friend mentioned above, renounced their belief in their own miraculous gifts, but they are just as persuaded as he is that the miracles of the Irvingite Church are not real, and that that Church is not divine. Is it not strange to find such division among those who profess to have received the Holy Ghost? Both cannot be right, for the Spirit cannot oppose itself. My conviction is, that both are wrong, and that neither of the two has received the Spirit.

In all this correspondence and intercourse with my friend I was struck with his fairness and calmness. Though he professed to have received the special gifts, he did not try to overbear me, but reasoned the matter in a modest spirit. He was acting sincerely, and was open to conviction; and God at length delivered him from the snare. He was very unlike the most of

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those with whom I have met; for they will not reason,—they refuse to produce evidence, and are angry when asked for it. Being of this heady and high-minded temper, they are given over to the strong delusion, and continue to believe the lie. Let me give you an instance of what I affirm.

You may perhaps have heard of the Rev. H. B. M'Lean, who was deposed by the General Assembly for his opinions as to Christ's humanity. He went a long way with the Irvingites, and they frequently praised him in the *Morning Watch.* Mr Irving himself wrote in his favour, and pronounced terrible anathemas on the General Assembly for condemning him. He was an honest, prayerful man; and when the "special manifestations" of the Spirit were announced, he gave them his fullest consideration, being from his sympathies and friendships prepossessed in their favour. But after long thought upon the subject, he came to the decided conclusion, that the work in London was not of God. He gave his reasons at full length; and as I have his manuscript of these before me, I may copy out a few of them. The document is entitled, "Some reasons for rejecting the supernatural work in London, as not of God, and therefore evil." He proceeds to give no less than thirty-two reasons for this rejection of the work in London. I shall condense these.

"It is contrary to the analogy of the Christian dispensation, as exhibited in the apostolical age, and even subsequently. It is based upon the fact of an apostle confessedly without those gifts or qualifications which distinguished the apostles, and which Scripture informs us are the indispensable and invariable credentials of this office. The person alleged to be an apostle is unaccredited of God.

"*The failure of prophecy in a great variety of instances.* Manifestly and undubitably contradictory utterances. Erroneous interpretations of Scripture. Manifest perversions of Scripture under the mask of imparting greater spirituality to the written Word. The alleged apostle has laid his hands on the sick to restore them, ineffectually. A poor child died shortly after his apostolical commandment to be healed. The persons called to office are not chosen according to the rule of Scripture, but always by supernatural utterances. The prophet ordained by the laying on of the supposed apostle's hands, *after he had been speaking in the power for months.* Mr Irving and his office-bearers presented Mr Cardale to the Lord, that he should be ordained an apostle! Declared that the Lord would have on His table seven flagons, each containing four cups, and also four plates with four loaves, to set forth what He

purposes to make His Church in London; the four loaves being the body of Jesus, His flesh ministered to the churches in the four ministries of apostle, evangelist, prophet, and pastor. The seven flagons are the seven churches, having seven angels, each church containing four churches; the silver cups being all filled with wine symbolise the seven churches filled with the Holy Ghost. The sacrament of the Lord's Supper enjoined to be observed every Lord's day at Albury, once a month in London, because the moon, a type of the Church, changes once a month, and three times in the year besides; viz., on the day of His nativity, resurrection, and pentecost. Mr Drummond declares the work at Albury to be a new dispensation. The work in London is one with the work in Mr Baxter, after the Spirit in Mr Baxter not only lied in innumerable instances, but also after that wicked spirit had expressly declared that the elements were to be disused in the holy sacraments before the coming of the Lord. Mr Irving's teaching has been sealed by the utterances of the Spirit; yet he teaches blind subjection to the visible Church. He declared both here and in London, that the people were to receive whatever the elders teach, even if it be heresy and error, and that it will do them no harm, because of their simplicity, faith, and subjection, for which he quotes these words of the Lord, 'If ye drink any deadly thing, it shall not hurt you.' He has affirmed, that the people should hand up their prayers to the deacons, the deacons pass them to the elders, the elders to the pastor, the pastor to the Lord Jesus, and the Lord Jesus to the Father; thus keeping them away from God, who has brought them nigh through the blood of His Son, and placing four or five mediators between them and God. He is bringing back the law again under other forms, and laying a heavy yoke of bondage upon men's spirits, which the carnal mind, impatient of spiritual restraints, and opposed to the simple life of faith, will diligently observe and greatly rejoice in. The whole work, though affecting to be spiritual, is outward, and fitted to attract the carnal heart. The direct and *actual* effect is to puff up, to destroy meekness, patience, humility, truth, and love. This, (*i.e.*, this effect,) I maintain and can prove it, is the characteristic of this work. There have been persons called to office here, not answering to the scriptural description of office-bearers. One individual, (if not two,) who still holds that the work in Dow, Carlyle, and Anderson, always was a work of God! What would you think of a follower of Simon Magus having been called to office in the Church in Samaria, and still maintaining that his old master was 'the mighty power of God?' Mr Irving has avowed the

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principle that the Word of God may fail. If the constitution of Mr Irving's congregation be of God, there never was a properly constituted church since the ascension of our Lord. It appears from these facts as clear and certain as any truth can possibly appear, that the utterances are spoken in vindication and confirmation of *false doctrines*,—but if we or an angel from heaven preach any other doctrine, let him be accursed! It is salvation in, and by, and from the Church!!! Failure of prophecy frequent. Contradictory utterances;—take for example these about Mr Irving's visiting Scotland. Rejection of visible Church, which is denounced as Babylon and apostate. Taplin was ordained a prophet by laying on of hands of apostles. This person's reproofs to Mr Irving. Mr Irving's church is constituted head visible of the churches!"

These are fragmentary remarks, as you will see; but they are the remarks of one who had thoroughly known the work and the men from the first, and who had gone a considerable way along with them. Mr M'Lean was an able, clear-headed man; and one who understood the subject completely. Here, then, he writes as a Christian brother to some brethren who had, as he thought, gone into error. He frankly and kindly states his reasons for thinking them wrong. In such a case we should have expected a full reply,—removing objections and confirming the doctrines and practices thus questioned. Especially should we have looked for this from Mr Irving, who for many years had been Mr M'Lean's intimate friend, and I may say, patron. For Mr M'Lean's sake, for the Church's sake, for his own sake, Mr Irving was bound to answer these startling objections—if he could; and if he could not, to acknowledge his inability, and retract his errors. But nothing of this kind is attempted. A reply is sent; but it is about as singular a reply to an honest brotherly letter as you ever read. I give it in full, that you may know *all that Mr Irving has to say for himself and his church.* It is dated 1st December 1834, and runs thus:—

"Brother, thou wilt be convinced as Thomas was convinced; and till then it booteth not to speak with thee. Thou knowest not the spirit thou art of. Thou courtest argument, but thy Father remembereth the former days and spareth thee. But go thou not too far, my brother, in blaspheming the name and the work of your God. Go softly, and speak not with a stubborn neck. Be assured that into thy house, nor into thy congregation will I not come, while thou settest up thy banner against the Lord. Nor can I say fare-thee-well, nor can I pray for thy peace. Yet love I thee dearly as a very brother.—EDWARD IRVING.—My heart doth so yearn upon thee, I cannot send this

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away without a word of help. Look thou upon the Jewish people, and tell me if the words of their prophets have been fulfilled? Look thou upon the Christian Church, and tell me if the words of the Lord and the apostles have been fulfilled? And yet they believed in the faithfulness, and we believe in the faithfulness, of that God *whose Word hath failed in their hands, and in our hands,* by our unbelief of it. And why do we believe? Because our conscience beareth witness to the spirit of truth that is in His Word, and to the unbelief that is in us, preventing *the fulfilment of His Word.* So, my brother, do we believe and confess that *we have caused His word to fail,* and we lie at His feet for mercy, and we bear the punishment of our sins, of which I feel this your letter to be a part unto me, until He himself arise and vindicate His own cause! Meanwhile He teacheth us that we are no better than our fathers, to the end we may not be puffed up by the abundance of His revelations; and He showeth us our sins to be the same with you who are in Babylon, to the end we may intercede for you, and cry to Heaven day and night that you may be delivered through the manifestation of Himself in the Church. Amen. Mr H. B. M'Lean, 21 Warriston Crescent, Edinburgh."

Did you ever read a reply less to the point? It does not answer one objection. It assumes an air of superiority to all argument, and to all users of argument, such as Paul never did; for *he* was always ready to meet objections, and to give a reason for what he believed. But Mr Irving does worse than refuse to satisfy his inquiring brother. He casts discredit on the Scriptures. He admits that the London prophets had failed; but he adds what I must call the awful blasphemy, that the Word of God, by the mouth of Old and New Testament prophets, *has failed also!* The Word of God has failed!!—This is sad profanity. But it is an important admission. Mr Irving thus confesses that the London prophecies *have failed.* Can anything be more decisive? Can a church be built on utterances that have failed, and on prophets that have proved untrue? I need nothing more than this plain confession from Mr Irving's own pen to tell me that his church cannot be a true church of God. Or if I did need anything more to tell me this, it would be his awfully profane statement as to the failure of God's own Word. He has first sought to elevate the utterances of his church to the height of infallible truth; but finding that they had proved neither true or infallible, he turns round upon the Bible, and says, it has also proved untrue! The Word of God failed of old, yet we still count it inspired!

why should we refuse to acknowledge modern claims to inspiration though they have failed!

Our Lord taught us that not one jot or tittle could fail. Mr Irving says that it did fail. Which shall I believe? Paul says that the unbelief of God's people did *not* make the Word of God of none effect, (Rom. ix. 6.) Mr Irving says that it did. Which am I to believe?

I cannot believe in an inspiration which often proves false. I cannot believe in miracles that have turned out spurious. I cannot believe in a Church founded on prophecies that have proved failures, as Mr Irving admits. I cannot believe in prophets whose words do not come to pass. If the Irvingite Church be a true Church of Christ, then truth and falsehood must be quite indistinguishable.—I am yours affectionately.

LETTER VI.

January 14*th.*

MY DEAR ——,—The apostles Paul, Peter, John, &c., wrought frequent miracles, *all their lives through;* and these miracles were visible both to believers and unbelievers. I do not find that it is so with the claimants of the modern gifts. The angels and bishops who wrote (by inspiration) the incorrect letter formerly noticed, *do not work miracles,* so far as I can learn. Mr Drummond did not work miracles; he did not raise the dead, nor open the eyes of the blind; *nor go about preaching the glorious gospel, as Paul used to do.* Being a member of Parliament, and a writer of political pamphlets, and a magistrate, and a country gentleman, he might perhaps have no time for his apostolic duties. But then he *ought* to have had time. He ought to have gone about preaching the gospel, raising the dead, healing the sick, &c.; and if he possessed the power of doing these things, but did not do them, he acted wrongly. Yet he was for many years the head of the Church in Britain. But it is not to him specially that I would refer. The modern Apostolic Church claims for her ministers the power of working miracles; affirms that they have wrought miracles; and professes to be founded upon miraculous utterances, that is, upon special inspiration. But while putting forth these claims, *she does not now work miracles.* She does not raise the dead as she professes to be able to do; nor give feet to the lame, nor sight to the blind, nor hearing to the deaf, nor speech to the dumb; though she professes to be able to do all these, and to have received from God the power of working such miracles

constantly. Why is this? I hear of none raised from the dead by any of their ministers, either in Edinburgh or London. Have their gifts of miracles ceased? Or why do they not exercise them? The exercise of these gifts, just in the way in which the apostles used to do, before believers and unbelievers, would silence all opposition at once, and would convince the gainsayer; at least would satisfy minds such as my own, who are really ready to receive the truth. For the first five or six years of the modern Apostolic Church, several miracles were *said* to have been wrought; but I do not hear of any now. If these miracles are still going on, why do we not hear of them? Why should they be done in a corner? If the modern apostles have *not* the power of raising the dead, &c., they are not true apostles, such as Paul was, nor such as they themselves profess to be. If they have the power and do not exercise it, they are acting very sinfully, and hiding their talent in a napkin. But I cannot believe they have the power of working miracles, else they would exercise it; nor do I believe they ever had, else they would have it still. *They cannot produce one genuine miracle,* like those of Paul. Yet their church professes to be founded on miracles! Can I believe that church to be divine? "Produce your cause; *bring forth your strong reasons,* saith the Lord," (Isa. xli. 21.)

That there may be some secretly adhering to the Irvingite Church, in some Protestant Churches, as you say there are, I can neither deny nor affirm; for I do not know. That there are any such in the Church of Scotland I cannot bring myself to believe, as it would imply an amount of dishonesty which I should be slow to think any one could be guilty of, except those who would sign the Koran for a living. Nor am I willing to believe that the Church of England harbours any of these disguised members of the Apostolical Church. If any such do exist within its pale, *they dare not avow themselves or their doctrines;* they have to *conceal their tenets* in order to remain there; and of such Jesuitism I should not like to accuse them. No Christian man, no gentleman, no man of common integrity, would stoop to such meanness. Certainly Maurice, Kingsley, Jowett, and others, have signed the thirty-nine articles, though believing hardly a word of them; but the members of the Apostolic Church would not like to be classed with these unbelievers; nay, to be accounted worse and more dishonest; for these unbelievers can at least say this for themselves, that they openly avow their tenets, whereas the Irvingites in the English Church, if such there be, *dare not do so, but must act the part of Jesuits,* or something worse, if such there be.

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But indeed, I do not think it possible that any one can believe the claims of the modern Apostolical Church to be true, and not at once forsake every other Church for it. If I were convinced of the divinity of its doctrines and the genuineness of its claims, and the certainty of its inspiration, I should at once leave the Church to which I belong and join the other. I could not serve two masters. *If the Irvingite Church be true, every other Church on earth at this moment is false;* and to belong to any other, must be awfully perilous and sinful. If the modern miracles be true; if the modern utterances be inspired; if the modern Apostolical Church be divine; then I have no alternative. I must forsake every other, at whatever cost. Not to do so would be to sin against Christ; to lie to the Holy Ghost. It was thus that the apostles acted and taught eighteen hundred years ago. They did not say to the Jews, you may believe in Jesus of Nazareth, and still remain in the synagogue. You may *secretly* hold our teaching, our inspiration, our miracles, and still go on worshipping with those who deny all these. They allowed no such double service among their converts; but made them feel that if they were to be members of Christ's Church, they could no longer stand side by side with unbelieving Jews. If the Irvingite Church is right, then our Protestant Churches are all wrong, and the cry should be, "Come out of them, my people."

If the Irvingite Church be divine, then every one who does not join it is denying inspiration, and trampling on miracles, and rejecting the voice of God. Its utterances must be infallible, and its structure perfect, if God has so directly interposed to rear it. If I speak against it, I am speaking against God. If I deny its teaching, I deny inspiration, and commit a sin against the Holy Ghost. In truth, there is no middle path. If the Irvingites are right, we are fearfully wrong, fighting against God, and sinning the unpardonable sin. If they are wrong, then they are guilty of awful blasphemy in ascribing to God and to His Spirit the words and doings of erring men. Where it is a matter of argument, or criticism, or evidence, we may differ, and yet incur no such awful peril. But where God has spoken, I must listen at once; and if I disbelieve, I must perish. God will not be mocked. "Behold, ye despisers, and wonder and perish."

The concluding chapter of the Revelation tells me that the Bible is complete, not to be added to, nor taken from. The Irvingite Church has added to the Bible. Their doctrine, their government, their utterances, their prayers, their robes, are *not* in the Bible; they rest upon *a new inspiration given*

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about thirty years ago. Things taught by that inspiration are not in the Bible; they are against the Bible. A new book has been added to Scripture; and they who have made the addition must be incurring the awful condemnation pronounced in the Apocalypse against all who thus treat the finished Word of God. The Apostolic Church of the first century used no symbols, no crosses, no purple robes, no incense, no lamps, no prayers for the dead, no confessional; nor are any of these things to be found in the Bible. If, in the years 1833–34, these were communicated by inspiration, then a large and important addition was made to Holy Scripture; an addition which makes the "Apostolic" Church of the nineteenth century totally *unlike* the Apostolic Church of the first.

I greatly prefer the Church of the first century to that of the nineteenth. I greatly prefer the Pentecost of A.D. 33, to the Pentecost of 1833. I greatly prefer my Bible as it stands, to that Bible with additions made to it eighteen centuries after it was written. And as I *must* make a choice between two classes of men, I greatly prefer to cast in my lot with Paul, and Peter, and John, than with Drummond, and Carlisle, and Taplin. If the latter three are or were really inspired, it was not in the same way as the former three. I can find no resemblance between the character and career of Paul, and the character and career of Henry Drummond, M. P. Mr Drummond's parliamentary course was not apostolic; his speeches were not apostolic; his jokes were not apostolic; his oaths were not apostolic. He never testified for his Master, nor yearned over souls as Paul did; nor indeed could one who called his fellow-men "poor devils" be expected to resemble either the Master or the servant. His speeches, &c., have, since his death, been published in two volumes, if I remember right; but where in these volumes is the spirit of an apostle of Christ? where is the holy life, the holy words, the holy deeds of an apostle? Where is the "praying without ceasing," the "love unfeigned," the "labours, the watchings, the fastings?" (2 Cor. vi. 4, 5.) Where, in short, is there any one lineament like that of the Lord, or any feature like that of His apostle? "*By their fruits ye shall know them.*"

But I must have done. You are welcome to show these letters to any one. I have written what I know to be true. Nor have I said anything doubtful. Almost all that I have said has been from my own experience and personal knowledge of parties and things. I might have written much more; but I have said enough.

These are the perilous times of the last days, when errors

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and antichrists are abroad, to deceive, if it were possible, the very elect. I would warn men against all these; for in every error there is sin and danger; and the Lord is at hand, to whom we must give an account. May we be found faithful at His appearing; believing only what is true. "Prove all things, hold fast that which is good." Beware of "the strong delusion," (2 Thess. ii. 11.)—I am yours affectionately.

Art. II.—THE WAY OF BALAAM.*

The character and sin of the son of Beor furnish a topic of study which no Christian, and especially no Christian minister, should overlook. The references to his career in the New Testament are such as demand the most serious attention. St Peter and Jude deduce from it most solemn admonitions to the Church to beware of false prophets. Evil men and seducers, of whom Balaam is a type, were found even at that early day. And it is clearly foretold that the same class shall continue in the Church, and wax worse and worse, to the end of this age.

As to the sin of Balaam, it is evident from the history in the Book of Numbers, and still more from these inspired references, that it began in covetousness. St Peter says, he "loved the wages of unrighteousness." "The love of money is the root of all evil."

It led him to connect himself with the enemies of God's people, to take counsel with them, and to use the precious gifts conferred upon him for their advantage; and, finding that God resisted him in this, he counselled Balak to entice them into unholy alliance with his people, thus demoralising and debauching Israel, and neutralising in them the hope of their promised inheritance, which lay, not in the land of Moab, but beyond Jordan.

As soon as the history of Balaam ends, we read, (Num. xxv. 1,) "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." That this adulterous alliance—for which Israel was sorely punished—was directly due to Balaam's seductive counsel, we are expressly told in the Lord's address to the Church at Pergamos. "But I have a few things against thee, because thou hast there them

* This and the three following articles are from *The Prophetic Times*, (American.)

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that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

This was the damning feature of his conduct. Even if he gave this counsel for the benefit of Moab, without designing to damage Israel, as so many now surrender in part to the world, for the world's benefit—as they vainly imagine—his ignorance was culpable. It was due to a previous perversion of conscience, and a sinful preference of "darkness" when God had given him "light" as to the character and destiny of Israel. Blinded, if blind he was, by the reward Balak promised him, he beguiled and betrayed God's peculiar people, until they were ready to give up the hope of Canaan and settle down to the ease and enjoyment of their newly-formed adulterous alliance with Moab in the desert. Fit type of the false teachers of our day, who weaken the Church's hope of her heritage in the world to come, by bringing her into demoralising associations with "this present evil world." As the sad result, we find her now, like Israel at Shittim, no longer waiting for the coming joy and rest, under the power of "that blessed hope" of which the apostles continually put her in remembrance, but in fellowship with the world, under the false hope of its conquest, looking for rest and triumph here, before the Lord comes to judge the world that now is, and to lead her into the rest and possession of the world to come.

This is "the way of Balaam," against which the Lord and His apostles direct warning words to him "that hath an ear."

In the primitive Church, this "way" was manifest in those who were not willing to break off abruptly from the forms of religion in which they had been trained, and to which their friends and neighbours adhered. Hence a disposition to accommodate Christian doctrine to existing ideas and customs, to regard it as a higher development in the same direction with the old religions. This led to fellowship and feasting with idolators, such as was practised at Corinth.

The strong temptation was found in the fact, that to shut themselves out from all such fellowship was to become a proscribed and persecuted class. The power, the patronage of this world, the means of livelihood, were in the hands of unbelievers. To renounce utterly their errors, to protest against their unholy customs by precept and example, to separate one's self from them, even in the spirit of the Master, who was separate from sinners, that He might best befriend and save sinners, excluded them from the honours and emoluments of society, made them odious, and—here comes in Satan's most crafty

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suggestion—deprived them of means and opportunities of doing good. Nothing but the strongest faith, and the liveliest hope of the inheritance awaiting them, against such disadvantages, could make them victorious over the world.

From the passages already referred to, we infer that the disposition to compromise or surrender was first manifest among the professed teachers of the flock. Exposed, by their position, to the brunt of the assault, many of them were the first to give way. Wavering in their own faith, they began by accommodating expositions and subtle perversions of the truth to mislead and prostitute the Church. And, as the course of error and sin is ever downward, these Balaamite teachers more and more corrupted themselves and their hearers from the right way, "privily bringing in damnable heresies," "beguiling unstable souls," explaining the doctrine of Christ in the light of the pagan philosophy, the embodiment, in that day, of the highest results of the world's wisdom and culture, until they denied the Lord that bought them, and, through covetousness, with feigned words, made merchandise of those whom He had purchased with His own blood. So that the final result, of which St Peter speaks in connexion with his warning against "the way of Balaam," was soon reached. Unmindful "of the words spoken before by the holy prophets" and the apostles, even the Church began to join the scoffers in saying, "Where is the promise of His coming?" and to settle down to the enjoyment and conquest of this world, as if she had not the promise of, and had not been expressly called to inherit, another.

But are we, in these last times, free from the heresies and defections of that earlier age? To any one conversant with the Scriptures, it is evident they do not present that pleasing picture of the Church of our day, with which we are wont to be flattered. They warn us that the heresies of that day will continually be reproduced, until they ripen into the grandest heresy and apostasy of all. It is the last days that are fraught with most mischief and peril to the Church. There must be, therefore, those now, who walk in the way of Balaam, and who greedily follow his counsel. Is there now no adulterous friendship between God and mammon? Are the Lord's people living in holy separation from the world? Is there no bartering with His enemies? And do the prophets of this age never diverge from the purity and simplicity of the gospel? Are there no accommodations of it to the passions and prejudices and pernicious ideas of men? Men, now-a-days, do not worship Jupiter and Diana. But are there no ideal forms in which the

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worldly wisdom and culture of our day find expression, and which men do worship? Are there no images now forged in the world's great workshops, or wrought out by its brain? Ah! the graven image may not be here. But every single idea of ancient civilisation, that was ever wrought into the matchless forms of the divinities that graced their temples, is here, and is just as truly worshipped now as then. It makes no difference whether it be an idol or an ideal, Vulcan or a steam-engine, Diana or the goddess of liberty, if the object of worship be not Christ, as the only embodiment of all human and divine perfection; Christ, the brightness of the Father's glory, and the express image of His person; Christ, as the only Redeemer, and Liberator, and Restorer, the only hope and refuge for sinful man, and for a blinded, groping, weary world, it is idolatry. And every abatement of this high doctrine, to meet the world on lower ground, is the way of Balaam. Every failure, on the part of those who are set to guard the flock of Christ, to testify against the evil of the world, and the folly and final ruin of all its hopes and schemes, every failure to exalt Christ in the grace of His first, and the glory of His second coming, as the world's only hope, every concession to the demands of its wisdom, is infidelity to Him. Who shall say there is no failure here among the teachers of the Church?

Instead of guarding it against such defilement, there are many who apologise for these adulterous views and practices, and invert the glasses by which they are sustained. Some one is responsible for a general betrayal and corruption of the visible Church in the matter of her true position toward the world, and of the hope of her calling, which is not at all to reign without her Lord over a world that has rejected Him, but to suffer with Him now, that she may reign with Him at His appearing.

So long and widely has she been thus defiled, so artful and plausible her intermixture with the world, so inwrought into the whole texture of society, that the searching light of the Lord's own presence, the fire of the day of His appearing must intervene to consume the fabric, and separate between that which is of the Father and that which is of the world. Nothing short of this will ever bring to light these hidden things of darkness. And this is the end approaching. In early times, the Word and the Spirit of God judged and cast out the evil. Now it has become so subtle and pervasive that but few discern it, and the work of judgment and rejection is, in the main, reserved to that day.

The history of Balaam, and these allusions to it, should lead every Christian, and especially every minister of Christ, to most

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solemn reflections. Balaam appeared to be a good man. He thought he was doing right in going to Balak. He was honoured with divine communications, and spoke the word of the Lord.

Are we not taught, that after the will of the Lord has once been plainly made known, an inclination, whether from covetousness or any motive, to go contrary to it, may be punished by allowing us to follow our own choice, to be filled with the fruit of our own devices? May not a man be conscientious and yet fall into the error of Balaam? May he not even speak the word of the Lord, and be used as an instrument to the conversion of others, and yet, in other ways, defile the temple of God? Oh, the fearful, blinding power of the wages of unrighteousness! Oh, the danger of mistaking one's selfish inclination for the "leadings of Providence!" But worse than this is the sin of those who pervert the doctrine of Christ as to the true calling and hope of the Church, and who acquiesce in, if they do not counsel, her adulterous abandonment of this blessed hope, for the empty dream of rest and possession in a world that crucified her Lord, and whose spirit, however disguised, is no less hostile now than then.

Art. III.—BEHOLD, HE COMETH!

INSPIRED by the thought that the Church is destined to occupy a position of royalty in the dispensation to come, the beloved apostle announces, with fervency and joy, the approach of that important event which shall introduce that glorious dispensation: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." As though He had said: "Think of it, ye suffering saints! Remember it amid the trials and conflicts of this transitory life. 'Behold, He cometh!' The day of your deliverance draws near: you shall see Him again; that Saviour who loved you, and washed you from your sins in His own blood, shall duly RETURN, and your joy shall be full."

This "blessed hope" of the personal and triumphant advent of the Son of God, to be glorified in His saints, and admired of all them that believe in that day, was heartily cherished by the primitive Church. No spiritual presence, however important and precious and highly esteemed, can supply the place of "the MAN that is GOD'S FELLOW" in the heart of His persecuted and

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weeping Bride. The Bridegroom Himself must descend from heaven, before the Bride, the Lamb's wife, can exchange her garments of heaviness for garments of immortal gladness, purity, and praise. The trumpet of the first resurrection must awake the sainted dead, and change those that are alive, and remain until the coming of the Lord, before we can be presented faultless before the presence of His glory with exceeding joy.

When Immanuel, God with us, shall take to Himself His great power, and reign, and our bodies, glorified and immortal, shall shine forth as the sun, on the morning of the first resurrection, in the kingdom of our Father, *then*, and not before, shall the marriage of the Lamb have come, and His wife shall have made herself ready. Then, in the beautiful language of inspiration, "She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." Then, O weeping Bride, thou shalt forget the days of thy widowhood, for, "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lamb shall be thine everlasting light, and the days of thy mourning shall be ended."

"Behold, He cometh with clouds:" clouds of saintly and angelic attendants shall probably swell His train before He shall make His visible manifestation to the world; for "He shall send forth His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other." Then, having gathered unto Himself His people, all who love His appearing, He shall descend with ten thousands of His saints, encompassed probably with bright and glorious clouds, such as that which overshadowed the mount of transfiguration, when, even in the days of His flesh, "His face did shine as the sun, and His raiment was white as the light."

Then, "every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Events awful and imposing shall immediately proclaim to all the nations of the earth that the Lord has come. And although every eye may not *immediately* behold Him, ultimately every human being, including those very men who pierced His hands and His feet, and plunged the spear into His side, shall stand before His "great white throne," and receive according to the deeds done in the body, whether they have been good or bad. And oh, how startling is the thought that, while the great masses of the people of every land shall be still unbelieving, still "careful and troubled about many things," but neglectful of the "one

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thing needful," the Lord Jesus Christ shall thus be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ! And to all this the beloved apostle—one of the purest and greatest philanthropists that ever adorned the history of the world—fervently responds, "Even so, Amen."

Awful as shall be the final judgments of that day of retribution, the pure in heart can readily perceive that it is equally merciful and just that they who "destroy the earth," who, in concert with apostate angels, have spread rebellion and misery throughout these once fair and peaceful dominions of the Almighty, should themselves be ultimately destroyed. And thus, while the coming of Christ shall crown the brightest hopes and sublimest aspirations of the Church of God, it shall overwhelm with "shame and everlasting contempt" the world of the ungodly.

Oh how important, therefore, that we should be diligent in preaching the Word; diligent in prayer; diligent in works of faith, and labours of love! Washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God, we shall partake of like precious faith with patriarchs and prophets, apostles and martyrs, and confessors of other days; their love shall be ours; their zeal shall be ours; their hope shall be ours; and, with them, we shall rejoice in prospect of the kingdom of God. Believing as they believed, delightful anticipations shall inspire our breasts; the future shall be lighted up with the radiance of celestial day; and, to the beloved apostle's grateful ascription of "glory and dominion unto Him that loved us, and washed us from our sins in His own blood," we shall heartily respond, Amen, and Amen.

Art. IV.—THE KINGDOM OF HEAVEN.

When John the Baptist, Jesus and His disciples, came to the Jewish nation, they preached the kingdom of heaven, the kingdom of God. It must have been remarked by every careful reader of the New Testament, that they never once attempted to explain what is meant by the phrase. It is evidently taken for granted that every one knew what the phrase denoted, and hence no necessity existed for explanation. How are we to understand this peculiarity of the New Testament? This feature

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of it is an inexplicable difficulty to every one but a true believer in the ultimate fulfilment of the Abrahamic-Davidic covenant. To such a one, it is only another and gratifying proof of the consistency of his belief with the general scope of God's Word. Indeed, if it did not exist, one precious link in the chain of scriptural evidence would be lacking. Let us briefly examine this subject, and give a few reasons why those who preached the gospel of the kingdom had no need to enter into a discussion concerning the kingdom thus proclaimed.

The phrases, "kingdom of God," and "kingdom of heaven," were employed by the Jews prior to the first advent, to denote the coming kingdom of the Messiah, by which they understood, according to the united testimony of the prophets, the Davidic kingdom restored under the reign of a predicted Son of David. This employment of the phrase was so general that all understood it; especially was this the case at the time of the advent, since at that very time it was universally believed that the period was near when that kingdom should be established. How comes it that such phrases were used? And from whence did they derive them? This is readily answered. They employed them in their phraseology, because they corresponded in spirit with the predictions of the prophets. Thus, in Dan. ii. 44 it is said, "*And in the days of these kings, shall the God of heaven set up a kingdom,*" &c., hence, this kingdom was called by them "the kingdom of heaven," because "the God of heaven" is to set it up; and also named "the kingdom of God," because "God" is to perform this work. A multitude of predictions establish the truthfulness of these phrases, in which this "God of heaven" affirms that He will most certainly bring it to pass, appealing as proof that He is in heaven, (Ps. lxxxix. 6, &c.,) declaring that this kingdom shall be "under the whole heaven;" that "the windows of heaven," (Matt. iii. 10,) shall be opened to pour out blessings, &c. We can see, therefore, how naturally these phrases arose from the language uttered by the prophets, and how appropriate and forcible they are in expression. We can also see how they harmonise with the inheritance that we receive through the promises made unto Abraham, Isaac, and Jacob, and confirmed to David. Indeed, if this could not be appreciated, the Lord Jesus and the apostles would never have adopted them. But right here, let the reader pause and reflect for a moment. As stated before, the Jews under these phrases meant that "the God of heaven" should re-establish "the tabernacle of David," then "fallen down," or, in other words, that "the Lord God shall give unto Him (the Messiah) the throne of His father David, and He shall

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reign over the house of Jacob for ever; and of His kingdom there shall be no end." Now, when the Lord Jesus and His apostles adopted this phraseology, did they or did they not endorse the opinions so common among the Jews, and entertained even by some whose piety is commended in the Scriptures—for example, Zachariah, Nathaniel, Joseph? Can we for a moment believe that the Christ, who only came to proclaim the truth, would adopt these phrases, knowing how the Jews understood them, (and whilst they meant one thing He understood those phrases to denote quite a different thing,) without explaining how He comprehended them? How could His preaching be effective under such circumstances? How could they possibly understand Him? Would He not in that case have been guilty of the most cruel deception? Who dare assert this respecting David's son and David's Lord? And yet multitudes are virtually doing this, in that they teach that the Jews, under this language, understood one thing to be taught, whilst Jesus and His apostles understood something quite different to be expressed by the very same words. Such a difference of opinion might be pardonable in details, but when it refers to the subject-matter,—the great object of hope,—it cannot exist without doing violence to the unblemished character of Jesus. The Jews might be mistaken in reference to the time and manner in which that kingdom was to be set up, (Jesus corrected many such mistaken notions,) but they could not be mistaken that by the phrases, "kingdom of heaven" and "kingdom of God" we are to understand the restored Davidic kingdom. Why? Because the preaching of John the Baptist, of Jesus and His disciples, confirmed them the more fully in those views. The proof is decisive. Every reader of God's Word is willing to admit that, down to a brief period before the ascension of Jesus, *even His own disciples*, to whom he had at length been "speaking of the things pertaining to the kingdom of God," (mark it, speaking of this identical kingdom,) *still held to the very view adopted by the Jews*, viz., that the kingdom of God or of heaven is the restored Davidic kingdom; for they asked Jesus, (Acts i. 6,) "*Lord, wilt thou at this time restore again the kingdom to Israel?*" Now remember, these were the identical men whom Jesus sent out at various times to preach the gospel of this kingdom, and yet, down to the time of the ascension, they had no other idea of this kingdom than the one universally received by the Jews. Will any man dare to say that Jesus would send out a body of men to preach what He himself did not believe; send out "the blind to lead the blind;" or that He purposely left them in ignorance, that

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the ignorance of the Jews might be confirmed? Would that be honest, either to His disciples or the Jews? Does it reflect the least honour upon the prophets, who predicted that His utterances would be truth and not deception, light and not darkness? Can we influence men who reject the millenarian system, the old paths, to ponder over these things and see where they stand, when they teach that Jesus sent out men to preach "the kingdom of God," and yet these preachers of the kingdom were utterly mistaken in their conceptions of this kingdom? Let those believe it who will, I most firmly hold that Jesus, when He adopted these phrases of the Jews, also adopted the opinion devoutly held by them, that they denoted the restored Davidic kingdom; that when He preached the kingdom of God, there was no necessity to explain what He meant when He said, "kingdom of heaven;" and that when He sent away His disciples to preach this kingdom, they also understood what was comprehended in these expressions. Any other view is derogatory to their character for purity, and their dignity as teachers. No other position but that which we as millenarians occupy can fairly and consistently explain the early preaching of Jesus and His disciples.

We have an abundance of proof to strengthen this position, as can be seen by those who are willing to give this subject an impartial investigation, in referring to the works of millenarians, able and learned men in the various denominations. But, in accordance with the spirit of this article, we shall only refer to one, viz., to the prediction of Dan. ii., from which the Jews mainly derived those phrases. That this prophecy (see verses 31, 45) is an epitome of the world's history down to the period when this Davidic kingdom is set up, is apparent from a few considerations:—1. The Jews understood it in this light, and, as we have seen, the preaching of Jesus and His disciples confirm it. 2. The stone which is to smite the feet of the image is not the Church, for the Church is never called "the stone," but Jesus has this title in several places. This stone "was cut out of the mountain without hands," referring to the miraculous conception of Jesus, and His being descended from the Davidic or royal lineage. (For "mountain" is sometimes used in this sense, and "without hands" denotes supernatural power, or something beyond human agency.) This stone was to smite the image *after* it stood on its feet, which must refer to something else than the establishment of the Christian Church, for that was organised several hundred years before the Roman empire was divided. In addition, this smiting perhaps is, as the prophecy indicates, for the purpose of destroying, and not

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to reform or renew. 3. The kingdom here mentioned is not the Church, because it was to be set up "in the days of these kings," that is, in the period of the divided state of the Roman empire; but, as we have stated, the Church existed centuries before the period of division. Additional reasons, drawn from the prophecy, are found in almost every work of millenarians, so that I need not detain myself on this point. We find that the prophecies which contain the language from which the phrases are derived, contain within themselves the most abundant material to substantiate the fact that the Jews comprehended the true nature of the kingdom, (however much error some may have entertained in connexion with it,) corresponding with the preaching of Christ and His disciples. The continued teaching of the apostles, after the Christian Church was established, and the fact that those predictions cannot be consistently applied to the Church, but to something still in the future, clearly and forcibly indicate this truth.

It may, perhaps, be thought that the peculiar manner in which John the Baptist, Christ and His disciples, preached this kingdom, viz., that it was "at hand," or "nigh," is an objection to this view of their preaching "the kingdom of heaven." It is supposed, and most erroneously, that because they said it was "nigh," and the Church was a few years after established, that it must denote the Church, for that was the only institution organised near at hand. Will such objectors, however, permit me to direct their attention to a thought that may not have entered their minds. How does it come that Jesus and His disciples, when they commenced preaching this kingdom, said it was "nigh," but just *as soon* as the chief men of the Jewish nation conspired to put Jesus to death, neither Jesus nor His disciples are ever again found preaching that that kingdom is nigh? There must be some reason for such an extraordinary change. What is it? Can those who oppose our views give a reason? Can they tell us why, on the contrary, Jesus and His disciples *after such a conspiracy preached that it was distant?* It is impossible for them, with their views, to give a reason for all this consistent with the tenor of God's Word. The reason, briefly, is this—The prophets, as we have seen, predicted this glorious "kingdom of heaven," the restored Davidic kingdom. The covenant, these promises, belonged exclusively to the Jewish nation,—hence, during that period, this kingdom could not be preached to the Gentiles, but must be confined to that nation. In virtue of the promises, it must be offered to that nation. The result was that they rejected it, and the rejection was manifest when they assembled together, and conspired the

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death of the One who was to rebuild the tabernacle of David. Then, after this act, it was no longer offered to them, but Jesus told them repeatedly that they would not receive it, and among numerous allusions to their fatal rejection of this kingdom, boldly tells them in Matt. xxi., Luke xix., xx., Mark xii., Matt. xxii., that He shall be rejected and put to death, that the kingdom shall be taken from them and be given to others, (but these must first be gathered, and before they can inherit it,) that the marriage is postponed until other guests are secured, that their house shall remain desolate until He come again, that He is like a nobleman who goes away to receive a kingdom, and shall return again, &c. Or to be more minute, take Luke xxi., for instance; after describing the advent v. 27, the approach of our redemption, v. 28, how to regard the signs of approaching deliverance, v. 28–30, he adds—"So likewise ye, when ye see these things come to pass, know ye that *the kingdom of God is nigh at hand.*" The question is, when nigh? Certainly after the signs of His approaching advent and the advent itself are witnessed. When these things are seen, then and only then is the kingdom of God again "nigh at hand." So the careful student will observe that in Luke xix., a parable is uttered, "because they thought that the kingdom of God should immediately appear;" but, instead of meeting their expectations, he teaches that it is in the distant future.

To this teaching of Christ corresponds the utterances of the apostles. They do not so pointedly proclaim the kingdom as nigh at hand. Whilst in general terms, to hold up the blessed hope, awaken faith and watchfulness, they declare the nearness of the advent, we still find them predicting certain events to occur before it is at hand. See Paul, in 2 Thess. ii.; James, Acts xv. 14; Peter, Acts iii. 19, and John in Revelation. More than this, they repeatedly declare that the appearing of Christ, His return and kingdom, are linked together.

As this article is simply designed to direct the attention of some to this peculiar feature of the millenarian system, by which we are able to reconcile the preaching of John the Baptist, Christ and His disciples, and that of the apostles, without prevarication, or without one or the other party being found ignorant of the true nature of the kingdom proclaimed, I leave the subject to the reader's reflection. Let me suggest, however, that many and highly interesting matters are connected with this view, which it is impossible even to properly enumerate within the compass of an article. The reader, therefore, is referred to standard millenarian authors, where the argumentation will be found in detail.

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Briefly, then, John the Baptist, Christ, the disciples and apostles, preached the kingdom which is to be established when the Lord Christ shall return the second time unto salvation. This kingdom, in view of the covenant relations of the Jews, was offered to them. They, through the representatives of the nation, rejected it. Its establishment is now postponed until a people are gathered out. When this gathering is accomplished, then Jesus will return to rebuild the fallen tabernacle of David, He will reign in Jerusalem and Mount Zion gloriously, the glorified saints will reign with Him over the spared nations of the earth, and then "the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High," and then, too, will the prayer uttered by the last saint, "Thy kingdom come," be fully answered.

ART. V.—THE BLESSED HOPE.

"THE grace of God," revealed in the gospel, teaches, says an apostle, (Titus ii. 11, 13,) three things:—1st, The denial of all ungodliness and worldly lusts. 2d, A sober, righteous, and godly walk and conversation in this present evil world. These may be regarded as the Christian's *negative* and *positive* life. The 3d thing taught by this revealed grace is to look for, to anticipate, "that blessed hope,"—those glorious things that are to be revealed at the appearing of the great God and our Saviour Jesus Christ. This may be regarded as the Christian's *prospective* life,—his life of hope, and faith, and patient waiting. Concerning this same hope St Peter speaks, and bids Christians "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation (the Apocalypse) of Jesus Christ," (1 Pet. i. 13.)

It is to this Apocalypse of Jesus Christ, to this glorious appearing of the great God and Saviour, as a "*blessed hope*," that the reader's attention is now asked. The world does not consider thus. If they knew aught of the terrors of this day, they never could deem it a "blessed hope;" they might reasonably be allowed to put it from them as far as possible. But the Church—the Church for whom it is the day of "redemption"—is as ignorant concerning this event as the world. The Church is "willingly ignorant." It mocks at a return of its Lord. It invents systems of interpretation by which it may

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disprove it. In its deep spirituality it pronounces the idea of an apocalypse, a personal appearing of the Lord, carnal. In its awful reverence, it declines looking into the subject as something unlawful for a Christian to examine; and in its intense worldliness, it cannot discern the signs of the times, nor will stay its pleasures and its traffic to learn the blessedness of the hope that "the bridegroom cometh." But to "the wise," to those who are watching and waiting, anything that bears upon this subject is attractive. Anything that tells of the coming Lord, and of the glory of His appearing, is welcome to their hearts, and awakens the responsive answer to his repeated declaration,—"Even so, come, Lord Jesus, come quickly." To such, a few suggestions are offered concerning this second coming of the Lord as a "*blessed hope.*"

1. This event is a blessed hope, because it is the time appointed for *the restitution of all things.*

What a world we live in! We need not a revelation to tell us that a curse rests upon it. The powers of evil are everywhere in the ascendant. The pestilence walks abroad at noonday and at night. The unexpected earthquake buries the dweller in his dwelling. The pent-up fires of the volcano pour their burning lava over fruitful fields. The angry sea sports with man's feebleness, and strews its shores with the wrecks of his strong-built ships. Now the swollen stream sweeps along on its rushing current man and beast, and the products of the husbandman, and the costly labours of the artisan; and anon, its dried channels mock the hope of feverish thirst. The earth produces spontaneously the brier and the thorn. It yields sparingly to the toiling hand of man. The drought, the mildew, the insect, conspire against him to destroy his labour. The lightning blasts, the tornado desolates, the sun scorches, and inanimate nature everywhere speaks of disorder, of a curse, of wrath poured out; and these indications are even stronger in animate nature. Insect and creeping thing, and fowl of the air, and beast of the field, lie in wait and watch for, and destroy one another. It is a constant warfare,—a constant struggle for life,—and over all, disturber and destroyer of all, is man. Everything flees from him as from a common enemy. He preys even upon his own species. Man defrauds man, robs man, murders man. What the elements spare, what the worm and beast cannot touch, man preys upon. He is reckless in his destruction and waste. He revels in the misery that he produces, and, maddened by the cravings of his own appetites and passions, he feels not for the lost hope and blighted happiness of others. The cravings of appetite, the pangs of want,

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the disgust of satiety, the humiliations of disgrace, the pinings for sickness, the struggles for life, the partings, the strifes, the wrongs, the estrangements, oh, these are not a tithe of the miseries that humanity knows,—the bleeding of a thousand wounds that we daily see, that break hearts and make life miserable! and over all death holds his horrid carnival. The earth is one vast graveyard, where she is ever burying her miserable children. To use the language of inspiration, "The whole creation groaneth and travaileth in pain." Inanimate nature, and the creeping thing, and beast of the field, and man that walketh upon the earth,—"the whole creation!" and even "the sons of God," we who have the first-fruits of the Spirit, even we, beset with infirmity and corruption, groan within ourselves, struggling against the world, the flesh, and the devil, and crying even in our spiritual agony, oh, wretched men that we are!

It was not always thus. There is enough good struggling with all this terrible evil to satisfy our reason that all was once "very good,"—that man was upright, that nature was perfect, and that now a curse has superseded the blessing. But is it always to be so? Is the curse to remain for ever? Must nature ever and hopelessly groan in her bondage? No. Blessed be God there is to be a restoration. This earth is again to smile in beauty. Beauty is to be given her for ashes, the oil of joy for mourning, and the garment of praise for heaviness, (Isa. lxi. 3,) and her children, "the ransomed of the Lord, shall return, and come to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away," (Isa. xxxv. 10.) And is not this a "blessed hope,"—a consummation devoutly to be wished? But *when* and *how* is it to be brought about? *At the appearing of the Lord Jesus Christ,* and the putting forth of that power whereby "He is able to subdue all things unto Himself."

In relation to this new creation and paradisian state of the earth, the reader must be referred to "all the prophets," especially to Isa. xi., xxxv., lxv. With regard to the person by whom, and the time when, this glorious change is to be brought about, one passage must satisfy us for the present. St Peter exhorts his countrymen to repent, so that "the times of refreshing may come from the presence of the Lord, and He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouths of all His prophets since the world began," (Acts iii. 19, &c.) The apostle here makes two assertions: 1st, that there are to be

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"*times of refreshing,*"—a "*restitution of all things;*" and 2d, that this is to take place when God shall send Jesus Christ, whom the heavens have received, and must retain until the appointed time.

And since this glorious *appearing* of the great God and our Saviour Jesus Christ is to bring along with it "times of refreshing,"—the "restoration of all things,"—is to change the groans of this creation into songs of joy and everlasting gladness, then is it a "*blessed hope.*" The Christian's heart should be full of it. With the psalmist, he should be able to say, "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning!" (Ps. cxxx. 6.)

Art. VI.—THE SEVENTH AND EIGHTH OF DANIEL.

With the seventh chapter the really prophetic part of the book of Daniel begins. The visions contained in this, as well as in the following chapter, are not introduced here in their chronological order; but in regard to time, they ought to stand before the fifth and sixth chapters. (See chap. v. 30.) Daniel, in the arrangement of his book, had regard to the subjects rather than to chronology. The first six chapters are *historical*, and the six last are *prophetic.* With the seventh chapter, Daniel commences the prophecies of the four earthly monarchies and their histories, which were to arise successively; but which were to be succeeded by the glorious and eternal kingdom of Christ. Daniel had already been shown these four earthly powers, in chap. ii. 31, &c., under the symbol of a metallic image, seen by Nebuchadnezzar in his dream. Here, however, they were shown him under the symbol of four beasts. There, under an inanimate form; here, under animated ones. The fourth and last, however, is principally described; because under its reign the greatest events ever witnessed on this earth were to take place. Under the Roman, or last empire, Christ's *first* and *second* comings were to be consummated—the first to redeem Adam's fallen race; the second to make an end of all earthly rule, and to establish His everlasting kingdom of "righteousness, peace, and joy in the Holy Ghost;" and this will take place at the close of the domination of the "little

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horn," (ver. 8,)—the veritable antichrist, or the last Roman emperor who is to arise.

These four empires, as noticed both in the second and seventh chapters, have the same beginning and end. In both descriptions they are represented as arising from the earth, and as being superseded by the everlasting kingdom of the Lord. Moreover, in the image of these monarchies in chap. ii., they are represented under four different medals, implying a deteriorating character, as they succeed each other: the first being of gold, the second silver, the third brass, and the fourth iron, which, in its divided form, has the iron mixed with miry clay. This fact, evidently, is to teach us the important lesson, that everything originating with man, is liable to deterioration and decay, and that there is no abidance in man's works.

It is of minor importance here to ascertain in what this deterioration consisted, than of becoming acquainted with the utter instability, and hence worthlessness, of all earthly glory. We may, however, observe that this deterioration consisted not so much in the absence of the valour and earthly glory of these successive empires, as in the absence of the absolute sovereignty possessed by Nebuchadnezzar: for he was the most absolute sovereign of all his successors:—"Whom he would he slew; and whom he would he kept alive," (chap. v. 19.) Again, it must be acknowledged that Nebuchadnezzar, as well as his successor Cyrus, had more regard for the true God, the God of the Israelites, than either the Greek or Roman rulers. So far as we can perceive, Nebuchadnezzar became a believer in the God of Daniel; and Cyrus, we know, is called by the Lord "His anointed, and His shepherd, who should perform all His pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid," (Isa. xliv. 28, &c.)

Again, while the first two empires remained united to the last, the third was at first divided into four, and subsequently into other kingdoms besides; and the last, or Roman, was divided into ten, under which form it will exist in the time of the Beast of Revelation. Moreover, the deterioration of the last, particularly in its divided state, when miry clay is mixed with the iron, will consist in the utter disregard of God and of Christ, (1 John ii. 22.) The modern philosophy, as it is called, which traces man to the monkey tribe, instead of to God, as "created in His image, and after His likeness," is preparing the way for this fearful state of things. These modern sceptics and infidels may be considered the immediate precursors of the great antichrist. Inscrutable as it may appear to us, it has been God's plan, and still is, to permit the evil as well as the

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good to be developed in this world. And it must strike the enlightened and reflecting mind, that God should have allotted such a lengthened period to these earthly powers for their full development, and the display of their arrogance and Satanic powers; while His own peculiar people had to suffer often most cruel and prolonged persecutions from these very powers; and while the manifestation of His own power in their subjugation, and the establishment of His glorious kingdom, had to be kept in abeyance. However, these four earthly dominions—both in their united and divided forms—have well-nigh run their course. We have evidently arrived at the last stage of the divided form of the last, or Roman, empire. Who will dare to deny, that the present war waging on the Continent, whose dimensions no man can foresee, may not bring about the final division of the Roman empire—both east and west—into ten kingdoms, as they are predicted to exist, at the time of the Beast? (Rev. xvii. 12.) We shall do well to watch the course of events carefully, and compare it with the Scriptures of truth. Things partake now of railway speed, and of the electric telegraph; so that we can no longer calculate upon former premises. All the signs of our times lead us to expect a crisis of some kind, if not the great crisis, which will terminate this dispensation, usher in the reign of terror of the Beast, and the glorious appearing of our blessed Lord and Saviour, to rescue His own people from this cruel tyrant, and destroy him and all his adherents, (Rev. xix. 11–21.)

Daniel, in the seventh chapter, (ver. 8 and 25,) leads us to expect great persecutions and tribulations from "the little horn, before whom there were three of the first horns plucked up by the roots," and thereby raised itself to supreme power. "This horn shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time," (comp. Rev. xiii. 5–8.)

The reign of this monster of iniquity will, however, be short; and as God has always remembered mercy in the midst of judgment, so He will do here. The prophet not in vain had to tell his people the exact time how long this tribulation should last, which is always a comfort. And our Saviour, (Matt. xxiv. 21, 22,) speaking of the same tribulation, which will especially come upon the Jews, positively declares, that "for the elect's sake those days shall be shortened." "Daniel beheld till the thrones were cast down, (or set,) and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery

flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time," (ver. 9–12.)

Regarding the Babylonian and Medo-Persian monarchies, there is no occasion to make any further mention in these cursory observations. In reference to the third monarchy, that of Alexander the Great, which was divided among his four generals, we would mention that they did not continue in their integral state to the time when they finally passed into the hands of the ruler of the fourth, or Roman empire. Other states arose in their midst, as Pontus, Pergamus, Bithynia, &c., which continued for some time. The Roman empire likewise, according to the prophetic utterance, split into more or less than ten kingdoms, after it had continued for a given time in its united state. Ten, however, is its normal figure, under which it will exist just before and at the time of the Beast, (Rev. xvii. 12.) The Roman empire, which particularly interests us in our present inquiry, is represented by the prophet as a monster power, for which he could find nothing in all God's wide creation to compare it by. It is said, when Augustus, at Alexandria, looked at the body of Alexander the Great, it crumbled into ashes, indicating, as it were, that his great empire should be thus stamped into dust: for Augustus conquered then the last portion of the Grecian monarchy.

Under the Roman empire the Christian Church endured the most bloody persecutions. And most of all, did the true Christians suffer from Popery, which has its seat at Rome, and its vicar, the Pope, styles himself the successor of the apostle Peter, and the vicegerent of Christ. Where Rome pagan slew its thousands of Christians, Rome papal slew its ten thousands.

The ten horns, ver. 7, and those mentioned in ver. 24, by the interpreting angel, are the same. He calls them "ten kings that shall arise." As alluded to, since the division of the Roman empire, there existed, more or less, ten kingdoms; but at the time to which this passage refers, there will be ten—neither more nor less—according to this prophecy, as well as according to its parallel, (Rev. xvii. 12.) And both the western and eastern part of the Roman empire will have to supply its quota. Hitherto, the western portion alone represented this

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divided condition. Turkey, embracing its eastern portion, with the exception of Greece, continued so far intact. Some alteration, therefore, in the map of Turkey must be looked for, before this prophecy—contained in chap. ii., as well as here, and repeated in Rev. xvii.—can receive its strict fulfilment. For it is from "among these ten kings," or kingdoms, that Daniel saw "the little horn come up, before whom were three of the first horns plucked up by the roots;" and, "in this horn, behold, were eyes like the eyes of man, and a mouth speaking great things." The individual symbolised by this horn, will become the personal antichrist, called (chap. xi. 36) "the wilful king;" and (2 Thess. ii. 3) "the man of sin, the son of perdition;" and (Rev. xiii. 1) "the beast." He will combine all the beast-like qualities of his predecessors, as we read, (Rev. xiii. 2,) "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion;" and he himself, representing the fourth, the Roman, will be the most dreadful monster of iniquity and persecution that ever was. Not in vain is it twice said of him, that he shall ascend out of the bottomless pit, (Rev. xi. 7, xvii. 8,) and that "the dragon gave him his power, and his seat, and great authority." He will fully answer to all that is said of him in the Scriptures of truth.

A late writer said, "The eyes of man denote great penetration and prudence; and the mouth, 'speaking great things,' indicates great wisdom and eloquence. Hence, he will possess no ordinary degree of persuasive power." And then, he continues, "let us observe the language of the antichristian writers of the day—how attractive it is to the unwary; how eloquent and elevated is their style; and how flattering to corrupt human nature is the manner in which they treat their subjects," &c. It is certainly wonderful how even those who make a high profession of religion are attracted by the writings of this class of men. Alas! our lot is cast in times of which St Paul says that "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," (2 Tim. iv. 3, 4.)

This state of things is a striking sign of our times. It is, with many others, a sure proof that "the falling away," or the apostasy of which the apostle speaks, has fully set in, and we may soon look for the revelation of "the man of sin, the son of perdition," or "the beast," who will turn all their proud and arrogant vaunting against God's Word into open blasphemy against God himself. For St John acquaints us still farther

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with the actings of this lawless one, in Rev. xiii. 5–7: "And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This is expressed by Daniel, (vii. 25,) "And he shall speak great words against the Most High, and shall wear out the saints of the Most High."

France has furnished instances of a similar character, and thereby shown the possibility of such a state of things.

But when his power has reached its highest point—when, with his allies, he will feel himself securely settled in his usurped dominion, then swift destruction will overtake him, by the coming of our blessed Lord and Saviour. (See Rev. xix. 11–21; comp. Dan. vii. 11–26.) Upon this, Christ our Lord will take the rule of this world, which has so long been in the hands of ungodly rulers, and establish His kingdom, in which will flourish "righteousness, peace, and joy in the Holy Ghost." This is what Daniel predicted in the following verses: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days. . . . . And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," (vii. 13, 14.) The fact of its being declared, (ver. 18, 27,) that "the saints of the Most High shall take the kingdom, and possess the kingdom for ever," or as the original may be rendered, for *one αἰών*, (Rev. xx. 4,) and then, "even for ever and ever," (comp. Rev. xxii. 5,) confirms already here the cheering truth enounced by St Paul, (Rom. viii. 17,) that believers, or the saints, shall be "heirs of God, and joint-heirs with Christ;" and that "they shall reign with Him, first, one thousand years," (Rev. xx. 6,) and then "for ever and ever," (Rev. xxii. 5.)

The important question now arises, Who are the saints here implied? No doubt, in Daniel's language, who knew nothing of the Church of Christ, they denote his own people, the pious Jews. About their present and future welfare, he could alone be expected to be solicitous. But, inasmuch as those who believe in Christ now "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," all who are true believers in Christ will share with God's

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ancient people in all their privileges and blessings. "For through Him we both have access by one Spirit unto the Father." Great, therefore, is the importance to ascertain on Scripture grounds that we are saints, and as such, one with "the household of God."

Let it not be considered superfluous to offer some practical remarks on this subject before we bring it to its close. And let us endeavour—

1. To make a few remarks on *the scriptural character of the saints* to whom this kingdom is to be given, and who are to reign with Christ.

(*a.*) *They are not those* who are considered as such by the world, and who have been and are canonised by the Pope or by other fallen churches. Alas! these have in too many instances been persecutors of the true believers in Christ, and been most faithful allies of antichrist.

(*b.*) *They are real saints,* who, through grace enabled, become most like their divine Master; who, like St Paul, "count all but loss, what was gain to them before;" yea, "who cheerfully suffer the loss of all things, for the excellency of Jesus Christ our Lord, in order to be found in Him, and to know Him, and the power of His resurrection;" and who, "forgetting those things which are behind, reach forth unto those things which are before." A saint, therefore, is one who "sets his affections on things above, not on things on the earth." Nay, "he is dead" (Greek, died) to the things of earth, "and his life is hid with Christ in God," and has "his conversation in heaven." And, while thus abstracted from the world, the saint is its greatest benefactor. He is actively engaged in the spread of the gospel, and in the promotion of Christ's kingdom, and thus employs his talents, entrusted to him by his blessed Lord and Saviour.

2. *The way to secure this kingdom,* and to overcome their enemies, particularly the last, so prominently brought before us in this chapter, but especially in its parallel, Rev. xiii. The saints have to follow the example of their blessed Master. He overcame Satan with all his legions, by suffering and by patient resignation to the will of God, His heavenly Father. It is somewhat remarkable that, in reference to the last conflict, it should be stated twice in the book of Revelation, "Here is the patience and the faith of the saints," (chap. xiii. 10, xiv. 12.) "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Obedience to God, our heavenly Father, and faith in our blessed Lord and Saviour, will be especially assaulted by the last enemy, the

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Beast; for "he will deny the Father and the Son," (1 John ii. 22.) But let us but glance—

3. *At the glory and majesty of this kingdom,* and all our tribulation will appear light, being but momentary, which we may have to endure in the way to it. Let us but consider the union subsisting between "the Son of man and His people;" and through Him their intimacy with God their heavenly Father. To be called "heirs of God, and joint-heirs with Christ," embraces more than our finite minds can take in or comprehend. For, whatever belongs to the Father, belongs also to the Son; and whatever the Son has, is shared by the saints. Oh let us dwell, then, on this exalted character of the Most High! as the Lord Jesus shall be a Priest-king for ever, after the order of Melchisedec, so shall the saints exercise these offices, and reign with Him for ever.

We would observe here, that from chap. ii. 4, Daniel wrote in the Chaldee language to the end of chap. vii., because that part of his book chiefly refers to Nebuchadnezzar and his descendants. With chapter eighth he began again to write in Hebrew to the end of his book. The reason of this is obvious, because all the prophecies that follow mainly concern his own people. In the vision of chap. vii. we are carried into the far future: to a time when Daniel's people shall be regathered, and reinstated into their own land, an event which is yet to be accomplished. But between this happy and earnestly longed-for event and the time when Daniel wrote, there were yet many things to be experienced by his nation. The four earthly monarchies were to intervene, of which the first had not quite run its course, and from each of which they should have more or less to suffer. For this reason they were to receive further revelations regarding these coming tribulations, to sustain the hope of the God-fearing portion; and to enable them, in view of the glorious future, to endure unto the end. This will account for some precious promises being interspersed in the latter part of this book. The godly remnant were always the great object of prophecy. They were to be kept amidst the trials and sufferings preceding their ultimate restoration, and the enjoyment of peace and happiness under the reign of their Messiah.

In chapters x.–xii. we have similar visions as in chapters vii. and viii., with the only difference that they carry the subjects further towards their consummation, and contain a more circumstantial account of these great events.

The chapter under consideration represents, first, the Medo-Persian and Grecian monarchies under the symbols of two

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beasts, a ram and a he-goat. They were only slightly noticed in the preceding vision, because Daniel was particularly anxious to receive information (vii. 19) from the interpreting angel regarding the fourth beast: hence these two were passed by, by simply being named there; but they are spoken of now, particularly the Grecian, more at large. These two empires are introduced by name, (ver. 20, 21, comp. x. 13, 20, and xi. 2–4,) as was that of Babylon before, (ii. 37, 38.) The fourth and Roman only is not mentioned by Daniel by name.

This circumstance was a sufficient reason to the impugners of this book, especially the prophetic part, to leave Rome out entirely from among the four monarchies, and to divide the Medo-Persian into two,—with what truth and propriety we leave it to the candid reader to judge. The reason for doing so evidently was to get rid of the antichrist, who is to "come up from among the ten horns," or from the divided state of the Roman empire. Influenced as these men are, not by the Spirit of God, but by the evil one, we need not wonder that they should be anxious to undermine and set aside a prophecy like that of Daniel. The devil hates prophecy, and would gladly keep Christian men from attending to it, especially from those that treat of Christ's second coming, which will fix his doom, and put an end to his usurped dominion over this globe.

Daniel lived to see the establishment of the Persian empire, (vi. 28.) However, he had simply to foretell the *power* and the *extent* of its dominion, and to pass on and to describe more fully the Grecian monarchy, particularly in its divided state. For the attention both of Daniel and of his people had to be specially directed to Greece, because from that power the typical antichrist of the Old Testament was to proceed, who was to inflict sore and great tribulation upon Israel. This may be one reason why the angel introduced Greece by name, and left Rome unnamed in its far distance, and future actings against Daniel's people. Doubtless on this account the chief burden of this vision is the Grecian monarchy, specially its last form, and from which "the little horn" arose, (viii. 9,) "which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land," similar to "the little horn," (vii. 8,) that "came up among" the ten horns of the divided state of the Roman empire. These two little horns, though very similar, are not the same, as we shall endeavour to show.

The little horn that came forth of the fourfold division of the empire of Alexander the Great denotes "Antiochus Epiphanes." In his unbounded pride, he conceived the idea to secure to him-

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self divine honour and worship, by introducing in his whole dominion, to which Palestine belonged, the worship of Jupiter Olympius, with whom he identified himself, (comp. 1 Mac. i. 41, &c.; 2 Mac. vi. 2, &c.) He would not suffer any other kind of worship; and, like a madman, he banished every other mode of adoration to the Deity from his kingdom. For this reason they called him instead of Epiphanes, (the illustrious,) Epimanes, (the mad.) Thus it happened that he likewise banished the worship of Jehovah from Jerusalem, and introduced the worship of Jupiter Olympius into the temple of God. In this profane proceeding he was favoured by a party of unbelieving Jews, who had adopted heathenish customs, (1 Mac. i. 12, &c.; 2 Mac. iv. 9, &c.) The very existence of God's chosen people, therefore, and revealed religion, as well as His gracious designs with this earth, were in imminent danger through Antiochus Epiphanes. He was the greatest tormentor of the Jews, so that all their sufferings from the earthly rulers that preceded him up to the coming of Christ cannot be compared with what they had to endure through him. None of the earthly rulers that reigned before him interfered in the exercise of their religion as he did. His predecessors, far from opposing them in this respect, rather assisted them, and honoured their religion, as we learn from Dan. iii. 29, iv. 34–37, vi. 26, 27; Ezra i. 2–4, vii. 11–26; Neh. ii. 7, 8. Likewise, Alexander the Great was kind to the Jews, (Joseph. Ant. xi. 8.) Regarding Antiochus Epiphanes, the people of Daniel, therefore, required special prophetic direction, in order to be prepared for his cruel assaults and cunning attempts to draw them away from the worship of the God of their fathers into that of idols; and the prophetic utterances were not fruitless: this we learn from the history of the Maccabees, (1 Mac. ii. 59–68.)

Antiochus Epiphanes, with his hatred against God and His holy worship, and in his arrogant demand of being worshipped as a god, was the most complete type of the great antichrist that is to be met with in the Bible. He is the antichrist of the third monarchy, and a perfect counterpart of the Beast of Revelation. Luther said, "All former expositors called this Antiochus the antichrist, and they have wonderfully hit the mark."

Thus a complete relationship is established between chapters vii. and viii. of this book. A living writer says, "Between Antiochus and the Beast of Revelation there exists the same relation, as in the prophecy of Christ (Matt. xxiv.) between *the destruction* of Jerusalem and *the coming* "of the Son of man." The antichrist of the Old Testament bears the same relation to that of the New, as the judgment of the Jewish Church bears

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to that of the New Testament. This typical relationship is the general law of prophecy, of which we have a striking example in the Scripture before us. As our Lord throws light on the above events by placing the latter in the light of the former, so it is with Dan. vii. and viii. Both descriptions of the enemy of the third, and of the enemy of the fourth monarchy, reflect each other, and throw light upon one another; so that chapter eighth helps to explain the seventh, and the seventh the eighth. In the history and description of Antiochus Epiphanes, as the type of the last antichrist, the people of God have the most accurate instruction of the Beast of Rev. xiii. At the same time, they have very distinct direction given them regarding the imminence of the danger, and of the solemn warning against the cunning craftiness of the enemy. The Lord will not suffer His own to be tried beyond measure. He will rescue them speedily. As Antiochus was arrested in the midst of his career of cruelty and wickedness, so the Lord "will shorten the days" of the last and great tribulation, by suddenly destroying their great adversary and tormentor.

Again, as the description of the last antichrist in chap. vii. enabled Daniel's people to understand his type, Antiochus, so are we enabled to understand the yet expected monster of iniquity through the description we possess of his type. St Paul left us an example in this respect, who, in describing "the man of sin," (2 Thess. ii. 4,) takes his ideas of his character from Dan. xi. 36, &c.

We must offer a few remarks on "the little horn," chap. vii. 8, and the other in chap. viii. 9, because some expositors are of opinion that they denote one and the same individual. These two little horns, we confess, are *very similar*, but they are *not identical.* Popery is very similar to the Beast of Revelation, so that both ancient and modern commentators of prophecy do not hesitate to call Popery the Beast; as however, thus far it has been only typical, not identical with it, so it must be understood with regard to these two little horns. *The latter is typical of the former.* Let us adduce some reasons.

1. Already the circumstance, that the two last of these earthly powers should terminate each with a little horn representing the same individual, argues against their identity. In an inspired book such a repetition is not probable, because there would be no use in it.

2. The fact that all which *precedes* and *succeeds* the little horn in chap. vii. is of an *entirely* different character from that in chap. viii., so that the two cannot be identical. Upon the destruction of the little horn in chap. vii., there follows the

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kingdom of the Messiah; but upon the removal of the one in chap. viii., there follows nothing.

3. In chap. vii. there are *ten horns* mentioned, "*from among whom came up*" the little horn; whereas, in the eighth, there are "*four horns, out of one of them came forth*" a little horn. Therefore, not only *the number* of the former horns is different, but likewise *the relation* in which the little horns stand to them. In chap. vii. it is a *distinct* horn—an eleventh; in chap. viii. *it is not another*, a fifth, but one that came forth out of one of the four.

4. We must not omit noticing likewise the difference of time assigned in this vision to the domination of the typical Old Testament antichrist, and that of the antitypical New Testament antichrist. The *former* afflicted the Jews for 2300 days, (evenings and mornings, ver. 14; hence not prophetic, but ordinary days of twenty-four hours,) or six years and four months; for so long it seems to have been to the reconsecration of the Temple by Judas (1 Mac. iv. 52–59), and the death of Antiochus Epiphanes. He oppressed the Jews from the 143d year to the 149th of the Greco-Syrian kingdom. The *latter*, according to chap. xii. 11, has assigned to him 1290 days. These 1290 days evidently include the time of the beast's own destruction, (Rev. xix. 20,) and the purification of the Temple, which he will defile by setting up his image in it, (Rev. xiii. 14, 15,) as Antiochus Epiphanes his idol. Rev. xiii. 5 limits his reign of terror to forty and two months = 1260 days, or three years and a half.

These points of difference between the two little horns are, it is hoped, sufficient to show that they cannot be identical, but that Antiochus Epiphanes, represented by the one in chap. viii., is the type of the power denoted by the little horn in chap. vii. Nothing but the wonderful similarity between the powers represented by these two little horns, could have led to their being confounded or identified with each other.

The expressions, "*For at the time of the end shall be the vision;*" again, "*Behold, I will make thee know what shall be in the last end of the indignation;*" and, "*For it shall be for many days,*" (ver. 17, 19, 26,) demand a few explanatory remarks. Some expositors have considered these expressions a sufficient reason to apply this vision to the last antichrist. As it regards its *typical* import, this vision doubtless applies to the last antichrist. In this respect, the interpreting angel might tell Daniel "to shut up the vision."

We must first inquire, what is understood by "*the time of the end.*" It will be found, upon careful inquiry, that these

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words have a double application. In as far as they refer to Antiochus Epiphanes's own history, they apply to the untold sufferings which the Jews had to endure from him. But, in as far as he was the type of the last antichrist, or the Beast of Revelation, they apply to this last scourge of God's people. It is to be observed, in reading the Old Testament prophecies, how the *comparatively near* is lost sight of, and the *far distant* is dwelt upon. In either case, "it was a vision for many days." Antiochus lived many years after the time of Daniel, or after his receiving this vision; and the last great persecutor of God's people, of whom he was such a remarkable type, is yet future. Luther said, "The prophet shows here, that Epiphanes is not the only one understood in this vision, but that it also comprehends the last antichrist." It must therefore be understood, that in the description of Antiochus Epiphanes we have likewise that of the last antichrist.

As every saint must be anxious to know the end of the sufferings and tribulation of God's children in this world, so was Daniel longing to know the happy termination of the sufferings of his people. And the vision before us was vouchsafed to him as an answer, which is further detailed in chapters xi. and xii. By what was revealed to him of Epiphanes, he was shown what his people would have to suffer from the last antichrist, before they should be finally restored to peace and happiness in the land of their fathers: such as is predicted in the prophecies of Isaiah, &c.

Moreover, it was revealed to him how some of his own nation would be instrumental in the infliction of these miseries; who would exchange the worship of their covenant God for that of idolatry. As the unbelieving Jews incited and assisted Antiochus Epiphanes in the infliction of his cruelties upon the Jews *then*, so will the apostate Jews and Gentile professors of Christianity abet the cause of the Beast, and join him in cruel persecutions of God's people *in time to come.* But this will bring upon them the most awful judgments of the Lord. (See Rev. xiv. 9–11.) All appears to be rapidly preparing for this fearful consummation.

It only remains to offer a few explanatory remarks on some passages of this chapter, which are somewhat obscure.

Ver. 10. "*And it* (the little horn) *waxed great to the host of heaven,* (the people of God, ver. 24,) *and it cast down some of the host and of the stars* (the faithful and enlightened teachers,) *to the ground, and stamped upon them.*" The confessors and servants of true religion were killed. (See 1 Mac. i. 50.)

Ver. 11. "*Yea, he magnified himself even to the prince of the*

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host,(God and His Anointed One, Christ, comp. 1 John ii. 22,) *and by him the daily sacrifice was taken away,* (the daily sacrifice was withdrawn from Him, comp. xi. 31,) *and the place of his sanctuary was cast down,*" (was desecrated, 1 Mac. i. 45–47.)

Ver. 12. "*And an host was given him against the daily sacrifice by reason of the transgression,*" &c., (marginal reading, "the host was given over for the transgression against the daily sacrifice.") The host here evidently denotes, as in ver. 10, a class of pious Jews, not the whole body, who were attacked by Antiochus. This verse is variously rendered. But it is evident, that all this evil came upon the Jews as a punishment for the apostasy of a great mass of them, who forsook the worship of Jehovah, and followed the abominable practices of the heathen, (1 Mac. i. 34, 43–47, &c.) Thus, "the truth was cast to the ground," and this wicked king "practised and prospered." The reign of the wicked has, however, always been short; and for the comfort of the God-fearing, the Lord generally made known the length of the tribulation of His people, as is the case here, ver. 14. Likewise, the Lord very graciously informed His own, that these sufferings should have the blessed effect "to try them, and to purge, and to make them white," (chap. xi. 35.)

In the description of Antiochus given by the interpreting angel, ver. 23–25, there are a few things which deserve to be noticed. The features in the picture, given here of Antiochus, are peculiarly applicable to the power denoted by the little horn, chap. vii.

The Beast of Revelation will possess the qualities attributed to Antiochus, in ver. 23–25, in a far higher degree. He will combine in himself, in a concentrated form, what all his types exhibited separately in their individual characters.

Ver. 23. "*And in the latter time of their kingdom,* (those four that arose from the empire of Alexander the Great,) *when the transgressors are come to the full,* (the Jews, ver. 12,) *a king of fierce countenance, and understanding dark sentences, shall stand up,*" (one who is an adept in deciphering enigmas, or obscure sayings, and of a brazen countenance.) A late writer said, "Antiochus had a marmor-like countenance, like Napoleon."

Ver. 24. "*And his power shall be mighty, but not by his own power:* (by that of Satan,) *and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people,*" ("the people of the holy ones," marginal reading.)

Ver. 25. "*And through his policy also he shall cause craft*

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to prosper in his hand; (through his Satanic wisdom and prudence, he shall prosper in practising deceit,) *and he shall magnify himself in his heart, and by peace shall destroy many:* (security, also silently, in the midst of peace, unexpectedly, and by cunning,) *he shall also stand up against the Prince of princes;* (the Lord, ver. 11,) *but he shall be broken without hands,"* (chap. vii. 11,) through the immediate judgment of God. (See 1 Mac. vi. 8–16.) This is "the vision of the evening and the morning," which was vouchsafed to Daniel, and "which is true."

Art. VII.—THE SEVENTY WEEKS OF DANIEL.*

It is now eighteen years since Mr Bosanquet published a treatise on the chronology of the times of Daniel, Ezra, and Nehemiah, prefaced by a dedication "To the only God and to Israel His chosen people," and professing to disclose the error which had vitiated the system of all previous chronologists, and to restore the true order of the times, and the true interpretation of the prophecy of the seventy weeks. Probably he regrets this somewhat confident forthputting of that theory, inasmuch as the scheme which he promulgates in the volume now before us differs from it in many essential particulars. We examined very attentively his former work at the time of its publication, and while we were persuaded that some of the new and ingenious suggestions contained in it must some day bring forth fruit, we felt equally certain that the principal conclusion at which the author arrived was untenable. The new results which Mr Bosanquet in his present volume builds up on the old foundations are, we think, less objectionable, and we propose to give to our readers an accurate summary of them, so far as they relate to the prophecy of the seventy weeks. A great part of the book before us is devoted to a review of Dr Pusey's admirable defence of Daniel's prophecies against modern sceptical criticism. Into this subject we do not propose to enter: only, as Mr Bosanquet is inclined to admit the existence of some

* **Messiah, the Prince: or, The Inspiration of the Prophecies of Daniel; containing remarks on the views of Dr Pusey, Mr Desprez, and Dr Williams, concerning the Book of Daniel: together with a Treatise on the Sabbatical Years and Jubilees. By J. W. Bosanquet, F.R.A.S. London: Longmans, 1866.**

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uninspired interpolation in the latter portion of the Book of Daniel, we feel called upon to say, that we do not believe that the fact that this book was placed among the Hagiographa and not among the Prophets, leads to the conclusion that any doubt respecting the inspiration of any part of it existed in the minds of the framers of the canon, and that we are inclined, moreover, to think that the rejection of so many spurious additions to the sacred narratives of these times, instead of affording ground for suspecting that some uninspired dross may yet cling to the Book of Daniel, gives us a strong *primâ facie* reason for believing that those who rejected these had good warrants for believing in the authenticity of all which they retained. We do not, however, dwell upon this subject, but proceed to consider the celebrated prophecy of the seventy weeks.

It may be expedient, in the first instance, to lay before our readers a summary of the interpretation of this prophecy which is generally received. There are no doubt very many interpretations before the Church, differing from each other in several particulars. But we select for our present purpose that one given by Hengstenberg in his "Christology," because it is one of the latest and most elaborate.

Hengstenberg dates the close of the sixty-nine weeks or 483 years at the baptism of Christ, in the fifteenth year of the reign of Tiberius Cæsar, (Luke iii. 1 ;) that is, in the year of Rome 782, A.D. 29. If we reckon back 483 years from this date, we arrive at the year of Rome 299, B.C. 455. This year he considers to have been the twentieth of the reign of Artaxerxes, when Nehemiah, by command of the king, made his journey to Jerusalem, and the rebuilding of the city commenced ; for previously it was only an open village. In this case Artaxerxes must have begun to reign in 474 B.C. But the canon of Ptolemy gives the year 465 B.C. for the epoch of Artaxerxes. It therefore becomes necessary to show that this date is erroneous : and this Hengstenberg endeavours to do at considerable length. The first seven weeks include the period of the restoration of the city : and quotations are made from profane authors to show that Jerusalem was a large and populous city not long after the year 406. The last week of the seventy he begins where the sixty-ninth week closes—namely, at the baptism of Christ, and argues that the death of Christ took place exactly in the midst of the week, or three-and-a-half years after His baptism.

The objections to this view are the following :—1. That it dissociates the seventy weeks from the seventy years which were just closing when Daniel had his vision, by interposing a

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period of sixty years. 2. That it is not easy to believe, notwithstanding Hengstenberg's elaborate argument, that the command to restore and rebuild Jerusalem went forth so late as the twentieth of Artaxerxes, thus passing by the first of Cyrus, the second of Darius, and the seventh of Artaxerxes. 3. It is still a disputed point whether the twentieth of Artaxerxes can be made to coincide with the year B.C. 455 ; and if this adjustment fail, then the whole interpretation fails along with it. 4. This interpretation gives a very indefinite date, or rather no date at all, for the termination of the first seven weeks ;—a jubilean period which ought to have a precise termination. Perhaps we might also add, that this interpretation fails in not assigning a definite termination to the one week of the prophecy.

We now turn to Mr Bosanquet's interpretation. And, first of all, we have to note a material difference in his arrangement of the weeks, which a single sentence will explain. According to the words of Daniel seventy weeks were to end with the anointing of "a most holy,"—an expression which, along with Hengstenberg, our author refers to Christ. The sixty-nine weeks were to end with "Messiah, the Prince." But if the seventy weeks and the sixty-nine weeks end at the same point, then, as Mr Bosanquet argues, there must be one week previous to the sixty-nine, and the arrangement of the whole period will be $1+7+62=70$ weeks.

The *terminus ad quem* of both the sixty-nine and seventy weeks is, according to Mr Bosanquet, the *birth* and not the baptism of Christ. He fixes this event in the year B.C. 3-2, a later date than that which is commonly received. Ideler, who appears to be generally followed by continental scholars, places the birth of Christ in the year B.C. 7. Nor has Mr Bosanquet entered into any argument in defence of his own position. Yet there is much to be said in favour of it. It agrees with the statement of St Luke that about thirty years elapsed between Christ's birth and His baptism in A.D. 29 ; a statement which always appeared to us to place insuperable difficulties in the way of coming to Ideler's conclusion. It was the date fixed upon by Scaliger and Baronius ; and, very recently, a discovery has been made which seems to tend much in favour of this view. Augustus William Zumpt, in the second volume of his "Commentationes Epigraphicæ," has entered into an elaborate discussion concerning the successive governors of the Roman province of Syria, from the reign of Cæsar Augustus to that of Titus Vespasian, in which he has proved by sufficient arguments that Cyrenius, or according to his Roman name P. Sulpicius

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Quirinius, was governor of Syria in the year B.C. 4, and was succeeded by M. Lollius in the year A.D. 1. An abstract of his arguments will be found in "Fairbairn's Hermeneutical Manual." The result, of course, is, that as the parents of Christ went up to Bethlehem on account of the taxing of Cyrenius, Christ could not have been born before the year B.C. 4, and more probably a year or two later. In his preface Zumpt says, "While we were examining these matters, we approached, at first reluctantly, and afterwards not unwillingly, to that question, the greatest and most difficult of all which we have encountered—namely, the date of the birth of Christ, in regard to which we have explained one place, not of itself great, but yet important, and almost laid aside as settled. I could wish, indeed, that I could have investigated the remaining points regarding the census which is said to have taken place at the time when Christ was born, but the task would have exceeded my limits."

In his former work Mr Bosanquet set out from this date of B.C. 3-2, and assuming that the old arrangement of the weeks, *i.e.*, 7+62+1=70, was the correct one, and that the reckoning of this period must be connected somehow with the time when the prophecy was delivered to Daniel, (*i.e.*, the first year of Darius,) counted back sixty-nine weeks or 483 years to the year B.C. 486-5, and finding this to be the second of Xerxes, he assumed that Xerxes was the Darius, in whose first year Daniel had the vision; that the divine command to rebuild Jerusalem went forth at the giving of the prophecy; and that Xerxes was also the Darius in whose second year Zechariah and Haggai began to prophesy. We always thought that this identification of Xerxes and Darius was the point where our author's former theory betrayed its weakness. He has now, however, greatly improved it. For, taking the order of the weeks to be 1+7+62=70, if the 7+62 weeks begin with the "going forth of the commandment," there is no *terminus a quo* assigned for the seventy weeks, except the time when the prophecy was given. Accordingly, reckoning back 490 years from B.C. 3-2, leads to B.C. 493-2. This year falls within the reign of Darius Hystaspes, who occupied the throne, according to the canon, from B.C. 521 to B.C. 486.

But the year when the prophecy was communicated to Daniel was "the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans," (Dan. ix. 1.) We shall speak afterwards of the identification of Darius, the son of Ahasuerus, with Darius Hystaspes. In the meantime the question is, whether there is reasonable ground for believing that the year B.C. 493–2 was

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the first year of his reign, not over Persia, but over the realm of the Chaldeans?

The only scriptural *datum* which can assist in determining this question is the statement, (Dan. v. 31,) that Darius the Median was about sixty-two years old when he took the kingdom: with which must be compared the fact, learned from Ctesias, that Darius died at the age of seventy-two. If, then, we knew the death-year of Darius, we could answer the question. We should be wrong, however, in supposing that he died B.C. 486, in the last year of his reign; for both Ctesias and Herodotus agree that in that year Xerxes ascended the throne *during the lifetime of his father*. Herodotus says that Darius died in the fifth year after the battle of Marathon, *i.e.*, in 485. Mr Bosanquet argues that his death took place somewhat later than this year. It is indeed unquestionable that he reigned thirty-six years. There are Egyptian tablets which record the thirty-sixth year of his reign. Two of these will be found in Leipsius' great work, (iii. 283, *i.* and *m.*) One of these gives also the sixth of Cambyses, and the twelfth of Xerxes, and as the length of the two first reigns corresponds with that assigned to them by Manetho, it is probable that the inscription made in the twelfth of Xerxes was intended to record the length of the reigns of his predecessors. Again, there is still extant a tablet in the Serapeum at Memphis, which records the birth of an Apis or sacred bull in the fifth of Cambyses, and its death at the age of seven years and eight months in the fourth year of Darius. Hence, Mr Bosanquet argues that as Cambyses' reign *in Egypt* began about three years after the commencement of his Persian reign, (which was in January 529,) his fifth year in Egypt must have been his eighth in Persia, *i.e.*, B.C. 521: and seven years and eight months reckoned from that date lead to B.C. 514–13, which being the fourth of Darius, his first year must have been B.C. 517. Mr Bosanquet may have explained this matter more fully in his paper to which he refers in the *Journal of Sacred Literature*, October 1864, but as the matter stands in the text his calculation is by no means obvious. For if there be four years between the fifth of Cambyses and the first of Darius, the reign of the former in Egypt must be lengthened from six to nine years, and in Persia from eight to eleven. It seems more likely that the fifth year of Cambyses means the fifth year of his reign in Persia, between which and the fourth of Darius there is just room for the lifetime of the bull.

Neither is Mr Bosanquet perfectly correct in stating that B.C. 517 is the date inscribed in the Parian chronicle as that of the

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first year of Darius. We only know what the dates of the Parian chronicle were from Selden's restoration of them, and as the letters were very indistinct, it is contended that in this place the number should be so read as to bring out 520 instead of 517.

Another argument which Mr Bosanquet uses is ingenious, but scarcely solid. Ctesias gives the years of Darius' reign as thirty-one, while Herodotus assigns to him thirty-six. Mr Bosanquet explains it by supposing that the thirty-one years are reckoned to the accession of Xerxes, and the thirty-six to the end of Darius' life. Supposing his reign to have commenced in 517, the shorter account brings us to 486, the longer to 481.

But really it is hardly worth while to make elaborate calculations about a matter which rests only on the statement of Ctesias, that Darius was seventy-two years old when he died, and that of Scripture, that he was about sixty-two when he took the kingdom of the Chaldeans. Suppose him in his seventy-second year at the close of 485, then he would be sixty-two in 494, and might be said to be about sixty-two in 493–2. And, after all, the statement made is not so precise but what Darius might have died in 484.

The whole period of the seventy weeks then lies between the year B.C. 493–2, and the year B.C. 3–2: and, in the next place, we have to account for the *one* week which lies between the commencement of the seventy and the commencement of the sixty-nine weeks. According to Mr Bosanquet, this week comprehended seven years during which Zerubbabel was building the temple.

From the Book of Haggai (i. 1, 15) we learn that in the second year of Darius and the sixth month Haggai began to prophesy, and Zerubbabel and Joshua to work in the house of the Lord; of which the foundation was laid on the twenty-fourth day of the ninth month, (Hag. ii. 18.) The building was completed in the *sixth year* of Darius, on the third day of Adar, answering to our March. The dedication, says Mr Bosanquet, in all probability took place in the autumn following; but it would appear from Ezra vi. 17–19, that it preceded the passover of that year. Here, then, is a weak point in the theory. The seven years do not appear to be fully completed at the time of the dedication of the temple. And still further, the sixty-nine weeks were to commence, and of course the first week was to close, with the going forth of a commandment to restore and to build Jerusalem. Mr Bosanquet makes it out, so far as we can see, that this command was identical

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with the dedication of the temple, by which Jerusalem became again "the holy city." This does not appear to us to be a sufficiently distinct commencement for the reckoning of the prophetic period.

Another point is brought forward by our author, for the purpose of showing that the completion of the temple must have taken place in the year B.C. 486, and in no other, which really appears to be somewhat striking. When opposition was offered to the work of the Jews, Darius was appealed to, to search the house of the rolls at Babylon for the decree of Cyrus, (Ezra v. 17, vi. 1.) This is quite consistent with the fact that Darius had now taken the kingdom of the Chaldeans. So also, at the passover after the completion of the temple, he is called the "King of Assyria," as if he had only lately taken that government, (Ezra vi. 22.) But in recording the finishing of the house of the Lord, Ezra says that it was done "according to the command of Cyrus, and Darius, and *Artaxerxes*, king of Persia." Who was this Artaxerxes? Mr Bosanquet points out that in 486, the fourth year after the battle of Marathon, Xerxes was, according to Herodotus, raised to the throne as successor and colleague; and as Darius died the year after, this year, 486, was the only one in which Darius and Artaxerxes, by whom he understands Xerxes, could be spoken of as ruling together.

Unfortunately, however, Mr Bosanquet takes off the force of this argument by remarking (p. 228) that Dr Birch refers to an Egyptian monument which makes the twelfth year of Xerxes concurrent with the thirty-sixth of Darius; and suggests (p. 306) that the Ahasuerus or Artaxerxes of Ezra iv. 6–8, who hindered the building of the temple before the reign of Darius, and is commonly said to be Cambyses or Smerdis, was in fact Xerxes, reigning conjointly with his father. We do not, however, adopt this conclusion. The inscription referred to does not necessarily imply so long a period of joint sovereignty by Darius and Xerxes, and, for ourselves, we are rather inclined to adopt the explanation of the 4th chapter of Ezra suggested by Sir Isaac Newton; namely, that the historian, after narrating in the 4th and 5th verses how the people of the land interrupted the building all the days of Cyrus unto the reign of Darius, goes on in the 6th and following verses to relate how attempts of the same kind were made by the same parties even *after* the reign of Darius. In this view Ezra iv. 6–23 is a parenthesis relating what happened during the reigns of kings who succeeded Darius. This interpretation is corroborated by observing that while it was the building of the *temple* which was made to

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cease until the reign of Darius, it was the building of the *city* and its walls, a work not commenced till the temple was completed, which Rehum and Shimshai endeavoured to hinder by their letter to Artaxerxes, (Ezra iv. 12, 13, 16.)

The termination of the one week being fixed to the dedication of the temple in the year 486, it is from that year that we must reckon the next period of seven weeks or forty-nine years. If these began in the autumn of 486, they must have terminated in the autumn of 437. Mr Bosanquet says 436, but this is an error in calculation. But, according to the book of Nehemiah, the "wall was finished" on the 25th day of Elul, in fifty-two days after it was commenced; and as the only date given is the twentieth of Artaxerxes, we must refer the event to that year, which was B.C. 447–6. This is ten years before the expiry of the seven weeks: therefore Mr Bosanquet prefers to follow Josephus, who says that the wall took two years and four months to build, and was finished in the ninth month of the twenty-eighth year of the reign of Xerxes, (Artaxerxes,) which must have been the month Kisleu, of the year B.C. 437, inasmuch as a comparison of the first and second chapters of Nehemiah shows that the years of Artaxerxes bear date between Nisan and Kisleu. The coincidence is certainly remarkable, but are we entitled to take the authority of Josephus instead of Scripture? It is true that Scripture does not expressly assert that the finishing of the wall took place in the same year that Nehemiah came to Jerusalem, *i.e.*, the twentieth of Artaxerxes; but on the other hand the course of the narrative does not permit us to suppose that an interval of eight years had elapsed. Mr Bosanquet suggests that Josephus must have read fifty-two *months* instead of fifty-two days as the time employed in building the wall; and, by a curious oversight, he makes fifty-two months equal to two years and four months, instead of four years and four months. Even if we allow this correction, however, Nehemiah must, according to Josephus, have come to Jerusalem in the twenty-fifth, and not in the twentieth year of Artaxerxes.

The remaining sixty-two weeks, or 434 years, terminate of course with the birth of our Saviour, at the time which has been already mentioned as the date fixed on by Mr Bosanquet.

Lastly, all that is predicted as about to happen after the sixty-two weeks—viz., the cutting off of the Messiah, the coming of a prince to destroy the city and the sanctuary, and the taking away of the daily sacrifice—our author considers as events which took place after the expiry of the seventy weeks, and as having therefore no reference to that prophetic period. The

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one week, therefore, during which the covenant is to be confirmed, and in the midst of which the sacrifice and oblation are to be caused to cease, is not any part of the seventy weeks, but is separated from them by an interval; being, according to our author, figuratively, the seven years from the baptism of Christ to the conversion of Cornelius; and literally, the seven years, A.D. 65–72, during which the Jews partially regained possession of the promised land, and resisted the power of the Romans; and in the midst of which, that is, on the seventeenth of Tamuz, A.D. 70, the morning and evening sacrifice ceased. This part of the subject deserves a fuller investigation than Mr Bosanquet has given it. The allusion to Daniel's prophecy of the abomination of desolation made by our Lord in His discourse on the Mount of Olives, connects the prediction with the siege of Jerusalem. It is, however, a very ancient opinion, that the last three and a half years are somehow connected with the times of antichrist. The Jews interpreted the first half-week of the siege of Jerusalem, and the second of the revolt of Barcochebas. The dates answer sufficiently well as far as regards the revolt and siege. It broke out at the feast of tabernacles, 30th Sept., A.D. 66. Vespasian commenced his operations early in 67, from which date to the 13th July 70, when the daily sacrifice ceased for want of persons to offer it, is just three years and a half. But the week of years, mentioned by Mr Bosanquet, A.D. 65–72, agrees with none of these dates; while it was certainly not a period during which the divine covenant for the possession of the land was at all confirmed. There were indeed three or four years of a struggle quenched in blood: but, after that was over, what is there in the other three years and a half, from A.D. 70 to 74, which at all answers the conditions of the prophecy?

Such is the interpretation of the prophecy of the seventy weeks given by Mr Bosanquet, and it is interesting to remark that the same mode of calculation seems to have prevailed in the East in the early periods of the Christian Church. For Abulfaragius Barhebræus, Primate of the Jacobite Christians in the East, in his "History of the Dynasties," says, "In the days of Herod our Redeemer was born; and the seven, together with the sixty-two weeks of Daniel, were completed: which make 483 years, to be computed from the sixth year of Darius, the son of Hystaspes." A mistake has crept into our author's text in regard to this historian. He is represented as saying that he searched the archives of the city Margan, about the year A.D. 1300, whereas it is perfectly well known that Abulfaragius died in 1286.

It will readily occur to our readers that the details of this

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interpretation are not in all points satisfactory. They must not forget, however, that there is another element to be taken into account in making our calculations of this period. The natural supposition, arising from the manner in which the weeks are divided, is that the basis of the arrangement is the Sabbatical and jubilean cycle. If, therefore, we could find a Sabbatical period answering to the one week, a jubilean period answering to the seven weeks, and a space of other nine jubilees leading to the *terminus ad quem* of the prophecy, we should probably be willing to acknowledge, that, with regard to periods so distinctly marked in the current chronology of the Jews, it would be less necessary that we should be able, critically, to determine their commencement or their termination from the historical events assigned to them in the prophecy. Mr Bosanquet undertakes to furnish us with such an arrangement of Sabbatical years and jubilees as we have spoken of; but we must reserve our examination of them for a future opportunity, for there are certain results of the positions already laid down, to which we wish, in the first instance, to direct attention.

It is a cardinal proposition of our author's theory that the Darius of the Book of Daniel, and the Darius of the Books of Ezra, Haggai, and Zechariah, are one and the same. This, we think, must be conceded, although contrary to the opinion of most commentators. The Darius of Daniel appears as the great king ruling over 127 provinces, and not as a mere viceroy of Cyrus, and in Ezra he appears ruling over Media, Persia, and Babylon. In the first year of Darius, Daniel came to understand the period of the seventy years of the desolations of Jerusalem, predicted by Jeremiah, (Dan. ix. 1, 2 :) while it is equally plain that in the second year of Darius, Zechariah understood that the seventy years of indignation against Jerusalem were coming to an end, (Zech. i. 12 :) and that in the fourth year of Darius, a period of seventy years, during which they had fasted for the burning of the temple, and the murder of Gedaliah, had just terminated, (Zech. vii. 1–3.) It is also plain from Zech. ii. 6, 7, that the captivity in Babylon continued till the second year of Darius: and from Hag. ii. 18, 19, and Zech. viii. 14, 15, that in the same year the period of indignation against Israel ceased. The conclusion appears to us irresistible that these two monarchs, of the same name, are identical. Those who hold them to be different kings are, of course, obliged to suppose that two several periods, each of seventy years, expired, the one about the beginning of the reign of the first Darius, the other early in the reign of the second Darius. The latter of these two periods cannot be otherwise

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reckoned than from the burning of the temple: the former is supposed to commence in the fourth year of Jehoiakim. But the prediction of Jeremiah to which Daniel referred in the first year of Darius, and which is to be found in Jer. xxv. 8–13, though delivered in the fourth of Jeroiakim, foretells seventy years of the desolation of the land, which only began when the temple was burnt. For Daniel understood the prophecy as referring to the desolations of Jerusalem; and from Ezek. vi. 4, xii. 19, xv. 8, xxiii. 33, it is clear that the desolations did not come till the siege of Jerusalem, recorded in Ezek. xxi. 21. Moreover, in the very year of the burning of the temple, we read that "Nebuchadnezzar carried them away captive, *to fulfil the word of the Lord by Jeremiah*, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil seventy years," (2 Chron. xxxvi. 21.) And the passages already referred to in Zechariah clearly imply the close of a period of desolation. The two periods are therefore the same, and the two kings, in whose reign they respectively terminated, are one and the same. Nor is it any objection that Darius, son of Hystaspes, should be called Darius, son of Ahasuerus. He might have married the daughter of Cyaxares or Ahasuerus, or his father might have done so, and in either case he would claim to be the heir or "son" of the last king of the Medes.

If, then, the true date of Daniel's vision in the second of Darius be B.C. 493-2, seventy years counted back from it should bring us to the date of the capture of Jerusalem—which would thus be in the year B.C. 563-2. In his former work Mr Bosanquet made the date of the capture seven years later, in the year 555, having counted the seventy years from 485, which, as we have already explained, he then took to be the date of the rebuilding of the temple. The year commonly assigned by chronologists for the burning of the temple is B.C. 588, and it is necessary therefore to defend the later date now given to that event. Mr Bosanquet's first argument is drawn from the chronology of Demetrius, a Hellenistic Jew, who, in the third century, wrote a history of the kings of Judah, and was evidently a writer of some repute. The works of Demetrius have not been preserved, but an outline of his chronology may be derived from the quotations of Clemens Alexandrinus. The passage on which Mr Bosanquet relies contains the statement, that from the last captivity under Nebuchadnezzar to the reign of the fourth Ptolemy, was a period of 338 years and three months. Ptolemy Philopator began to reign in Nov. 222. Therefore 221.2m. added to 338.3m. gives 559.5m.; that is, July or August 560. The last captivity was carried away by

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Nebuchadnezzar, according to Jer. iii. 30, in the twenty-third year of that monarch, *i.e.*, the year beginning sometime after April 560. Thus the nineteenth year of his reign would be 564-3, which is just within reach of the date already arrived at.

It is a curious instance of the plastic character of such arguments, that in his former work Mr Bosanquet supported his date of 555 from the same passage of Demetrius. He then reasoned in this way: Ptolemy began to reign *over Judea* in 217; 216+338.3=554.3m. which brings us to September 555. We have no hesitation in saying, that the only legitimate conclusion from the premises is the one derived from them in the volume now before us.

Again, if the year 564-3 was the nineteenth of Nebuchadnezzar, then the first year of that monarch must have been B.C. 582-1. This is contrary to the canon of Ptolemy, which places his accession in 604. But here Mr Bosanquet is supported by the eclipse of Thales. Formerly that eclipse was supposed to have occurred in 610, and the scriptural epoch of Nebuchadnezzar's reign was placed four years after, or in 606: but now it has been conclusively established that the eclipse took place in 585, and the date therefore now assigned to Nebuchadnezzar's accession, namely, 582-1, exactly agrees with it. Our readers will find a full discussion of the whole matters connected with the date of the eclipse of Thales in two articles in this journal; vol. vi., April 1854, p. 125, and vol. vii., January 1855, p. 44. To Mr Bosanquet much of the credit belongs of having directed the attention of astronomers to this interesting and important subject: and, now that it is settled, it is much to be regretted that Professor Rawlinson should have expressed himself in a way which shows his ignorance of the nature of the question at issue. All astronomical calculations are uncertain, he says, since they assume the uniformity of the moon's motion, which is a very doubtful point. But the truth is, that it is well known that the moon's motion is *not* uniform; that its course can be predicted now with far more accuracy than ever before; that the choice lies only between the eclipses of 610 and 585; and that the whole astronomical argument is in favour of the latter. And then, when he assumes that a partial eclipse may be the one which Herodotus records, he altogether forgets that "the day suddenly became night," (*την ἡμεραν εξαπινης νυκτα γενεσθαι,*) words which can describe a total eclipse alone.

Returning again to the chronology of Demetrius, we find that 466 years and nine months elapsed between the carrying away of the captives by Sennacherib, and the reign of the fourth

Ptolemy; that is to say, 221.2m.+466.9m.=687.11m., or B.C. 688 for the date of this captivity. And as it must have taken place in the fourteenth of Hezekiah, we can count the interval between that year and the fourth of Jehoiakim, which coincided (in part at least) with the first of Nebuchadnezzar. The reckoning is as follows:—Hezekiah, 15 years; Manasseh, 55; Amon, 2; Josiah, 31; Jehoiakim, 3. And the sum of the whole is 106 years, which, added to B.C. 582, gives B.C. 688, the very year to which the calculation of Demetrius brought us.

Mr Bosanquet has another corroborative proof of the correctness of this chronology. Shortly before the invasion of Sennacherib, the shadow went back ten degrees on the sun-dial of Ahaz. This phenomenon he considers to have been a natural occurrence occasioned by an eclipse, in which the disk of the moon passed over the upper part of the sun's disk as it approached the meridian. And such an eclipse was visible at Jerusalem on the 11th of January B.C. 689, at eleven o'clock in the forenoon. We shall not follow Mr Bosanquet in his ingenious and elaborate reasoning on this topic, because we do not think it can be ever available as a proof; seeing that it is impossible to establish that the return of the shadow was not a miraculous event.

It will, however, occur to all who have studied the perplexing history of this period, that no theory can be adopted which does not give a place to the reign of Cyrus corresponding to that which it occupies in Scripture. From the book of Ezra it appears that Cyrus had issued his decree for the rebuilding of the Temple some considerable time before the reign of Darius, in which that work was completed. In the book of Daniel we are told that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian," (vi. 28,) in the third year of whose reign the prophet has his vision of the Scripture of truth, (x. 1, 21.) Hence it follows that the reign of Cyrus followed that of Darius. The solution commonly adopted is, that there were two Dariuses: one (Cyaxares, the viceroy of Cyrus) who ruled previous to the commencement of Cyrus' actual reign; the other (Hystaspes) who reigned a considerable time after Cyrus. We have already asserted our conviction that there was but one Darius; and we would suggest, as a possible solution, that there were two Cyruses: the one Cyrus, to whose decree restoring the captivity of the Jews reference was made in the reign of Darius Hystaspes; the other Cyrus, a governor of Babylon in the end or after the close of the reign of Darius. If it be objected that history makes no mention of this second

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Cyrus, we reply that no historian has mentioned the first Darius of the other theory. Xenophon, indeed, mentions a Cyaxares, but not a Darius. Or, if the objection be made that the Cyrus of the book of Daniel, who followed Darius, was king of Persia and not a viceroy, our answer is, that Darius, the Mede, is represented in the book of Daniel as king over 127 provinces, and yet is held by modern chronologists to be a mere satrap of Cyrus the Great. Mr Bosanquet disposes of the difficulty by supposing that the passages in Daniel which speak of Cyrus are a forged addition to the book. We entirely dissent from this view, and think that he was nearer the truth when, in his former volume, he pointed out that there were several reasons for concluding that the actions of two distinct persons had been confounded together by historians under the name of Cyrus. In fact, the Persian historians mention a Cyrus who was governor of Babylon in the reign of Artaxerxes, to whom they attribute the restoration of the Jews.

Another matter which may be used by an objector to the system which we have been advocating, is the age of Daniel. The scriptural *data* on this subject are plain enough. Daniel interpreted Nebuchadnezzar's dream in the second year of that monarch's reign. Previous to this he had been for three full years educated in the learning and the tongue of the Chaldeans. Yet he is said to have been carried captive in the third year of Jehoiakim. Now, it does not appear that Nebuchadnezzar either did or could have carried away captives from Jerusalem previous to the fourth of Jehoiakim, or that any captives could have arrived at Babylon before his accession to the throne, which took place in that year. It follows, therefore, that the second of Nebuchadnezzar and the third of Jehoiakim, according to Daniel, are not the same years as those which bear the same names according to the reckoning of the prophet Jeremiah. But the writer of the Second Book of Chronicles assigns to the eleventh year of Jehoiakim, that carrying away of the vessels of the Temple which Daniel refers to the third year of the same king, (2 Chron. xxxvi. 7.) The explanation seems to be given in 2 Kings xxiv. 1, where we are told that Jehoiakim served Nebuchadnezzar for three years after the Chaldean monarch came up against him, and after that he rebelled. During the remainder of his reign, he was an independent king; and the eleventh year of his whole reign might be the third year of this independent sovereignty: in which case Daniel was carried into captivity the year before the captivity of Jeconiah—*i.e.*, the seventh of Nebuchadnezzar, (Jer. lii. 28.) The second year of Nebuchadnezzar, according to Daniel, must have been three

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years later at least than this captivity, and might have been, as Mr Bosanquet suggests, the second year of his reign over Judea after the capture of the city in the time of Zedekiah. Against this supposition, however, is the fact, that in the fourteenth year of Nebuchadnezzar the wisdom of Daniel had already become proverbial, (Ezek. xiv. 14,)—no doubt, on account of his having expounded the king's dream. We are, therefore, rather inclined to suggest that Daniel may have been carried to Babylon in the seventh of Nebuchadnezzar, and that the three years of his education commenced immediately; but that the king did not return for more than a year afterwards: so that his second year is in fact the second year after his return to Babylon, having left Zedekiah in Jerusalem as tributary king.

We have already shown that the first year of the reign of Nebuchadnezzar is B.C. 582–1. Consequently his seventh year, when Daniel was carried into captivity, was B.C. 576–5. And as the second of Darius was B.C. 493–2, the interval between these dates is eighty-three years, to which, if we add twelve years for the age of Daniel when carried captive, we come to the conclusion that in the second year of Darius he must have been ninety-five years old, and somewhat older at his death, for he lived till the third year of Cyrus, whom, as will be remembered, we take to be the satrap appointed by Darius over the kingdom of Babylon. This is, no doubt, a great age, but not at all incredible, especially when we recollect the instance of the apostle John, to whom the vision was vouchsafed in Patmos at an age very nearly the same as that which we have assigned to Daniel.

We have, in the preceding pages, given a faithful summary of the arguments adduced by Mr Bosanquet in favour of the theory propounded in his book, with the exception of that part of it which refers to the Sabbatical years and jubilees, which we have reserved for future consideration. It is proper, however, to remark, that the arrangement of the work is very defective: it has the appearance of having been written at different times; and the statements made in one portion are not always consistent with those which we find in another.

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Art. VIII.—DIVINE COMMUNION AND HUMAN CIRCUMSTANCES.

Fellowship with the Father and with His Son Jesus Christ, and communion with those great and holy things revealed by the gospel, is the Christian's high and heavenly calling, (1 John i. 3; 1 Cor. i. 9; Heb. iii. 1, x. 19–23.) The believer is called to walk with God, to have fellowship with Christ, and communion with the Comforter; also to have his conversation in heaven, to set his affections on things above, mind the things of the Spirit; in a word, so to walk as to please God, and so to worship as to realise the Divine acceptance and blessing.

While aiming at all this, and in some measure realising the same, the true saint has to sustain a sore and constant conflict. If he relaxes his struggle against surrounding evil and indwelling sin, or ceases to watch and pray, his walk will become uneven, and his communion will be interrupted. The best saints often find themselves worsted in their battle. Little things as they seem, things which occur in the common circumstances of daily life, often sorely hinder, and produce much weakness. It may be, for instance, that on Lord's-day a believer has had much nearness to God's people, and he enters on the week's business and cares with a sincere desire to walk with God, and do all to His glory. He soon finds business more trying than he expected; vexing and perplexing things turn up which he had not reckoned on. It often happens that masters are troubled by servants, and servants are stumbled by masters. Parents are tried by children, and children hindered by parents. And so vexation runs its wearing round through society. The Christian, realising this, sighs and exclaims, "These trying circumstances will be too much for me. I shall never become what I ought to be, or even what I am to be." This is a wrong conclusion. A believer must not yield to circumstances, however trying they may appear. If such circumstances are not lawful for him to remain in, he must, at any cost and at once, escape from them. If he is where he cannot really expect God to help and bless him, he must immediately "come out, be separate," casting himself on God. But if he is where God has placed him, he shall, however trying it may be, through faith and prayer be yet a conqueror. He has God's character to encourage him,—a divine remedy to fall back upon in case of failure, promises for him to plead, and many examples of those who have overcome, to cheer him on; so let him not yield to circumstances.

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Conflicting and groaning believers under this dispensation of light and power may have an important lesson from Israel and their types. Take the following case as an illustration: An Israelite is going out to his work in the early morning, having first called in faith upon the God of Abraham. As he walks along, he remembers that to-morrow the feast of the Passover will commence, and he thinks of the joyful gathering of the tribes in one place, and what fellowship he shall then realise. While thus musing, he is hastily accosted by a neighbour to come and render assistance to a man who has been seriously injured while felling a tree. He obeys the call, helps to bear away the wounded man, who, alas, dies in his arms. Now he cannot go to the feast as he anticipated. Or, we may suppose a ploughman while at his work turning up something out of the ground, which, on taking up in the hand, he finds to his dismay is a human bone; or that a man, walking out in the fields, stumbles over a mound which proves to be a grave: and these also are defiled, and unceremonially unfitted to enter the congregation. What must such persons do? Some time ago they were all present at the day of atonement, when the victims having been offered, the blood carried into the holiest, and the scapegoat sent away into the wilderness, the high priest had pronounced the whole nation "clean from their sins before the Lord." Must these defiled ones wait till the annual day of expiation comes round before they can again be considered ceremonially clean? No; there is a provision made to meet these cases, so that the defilement may be speedily removed, and the defiled ones be restored to their valued privileges. This provision is described at large in Num. xiv. A red heifer was to be provided by the congregation. When slain, it must be burned, with various other things which are minutely specified. The ashes were to be gathered up and preserved. In cases of defilement such as we have referred to, these ashes were to be mixed with water, and sprinkled on the defiled person in order to his cleansing. On this ordinance the apostle thus comments in Heb. ix. 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" In these words there is reference both to the day of atonement and to the ashes of the red heifer: thus we have associated together those two ordinances to which we have already referred. It is important to consider this connexion as regards Christ, the antitype. The

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annual expiation, as described in Lev. xvi., was a type of the one great sacrifice of Christ, by which "He obtained eternal redemption for us." When "Christ had by Himself purged our sins, He sat down at the right hand of the throne of God." There is, then, no more offering for sin required, for we who believe have a full remission by virtue of this one infinite sacrifice, (Heb. x. 17, 18.) But though "we have redemption through the blood of Jesus, even the forgiveness of sins," we are not free from sin itself: the body also is not practically redeemed; "we groan within ourselves, waiting for the adoption, to wit, the redemption of the body." To meet this state of imperfection, this condition of daily, yea, frequent failure, we have for constant use the antitype of the red heifer, its ashes, and the effect of the typical sprinkling. Just as the ashes of the heifer were provided to be mixed with water, and used for cleansing, as occasion required, so the blood of Christ is for us carried into heaven, (Heb. ix. 12;) and thus all the merit of His death, connected with His risen life, (Rev. i. 17, 18,) is ready for us to use, in order to produce true cleanness of conscience, maintaining our peace with God; and to enable us as a spiritual priesthood to minister to the living God.

Let us seek grace to learn these two great lessons. First, to grasp firmly the great fact, that concerning all who believe in Jesus, it is written, "by His *one* offering He hath perfected for ever them that are sanctified;" and, secondly, that He has made provision for the daily, yea, constant, cleansing of the conscience, notwithstanding all defiling temptations, all power of circumstances, and all evil tendencies. For those who walk in the light, as God is in the light, and who have fellowship one with another, it is written—"and the blood of Jesus Christ His Son cleanseth *us* from all sin." It is His one sacrifice on the cross, the sufficiency of which is demonstrated by His resurrection and ascension to heaven, which places us as believers in a position of acceptance and full forgiveness and complete justification; and it is His blood, as thus accepted, that we must daily use to sustain us in conscious nearness, as regards communion, and in order to give the soul strength and liberty for priestly ministry.

If we would go about our daily work and spiritual duties aright, and maintain a holy walk with God in them, we must make constant use of this heavenly provision, or we shall sink into despondency or carelessness. Let us consider how much better we are provided for than Israel were. When we are conscious of defilement, and Satan tempts us, as he surely will, to stay away from God, we should not hearken to him, but go at

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once to our forgiving Father, and pleading the blood, cast ourselves upon His fatherly pity and forgiving love. The Israelite, when defiled, had sometimes to wait several hours or days for restoration to the congregation, and also to go through a long round of services and ceremonies; it is not so with us. We need never lie down a single night with a defiled conscience, while it is so plainly written, "we have an advocate with the Father." "He ever liveth to make intercession for us." "We shall be saved by His life." "The blood of Jesus Christ His Son cleanseth us from all sin."

But let it be observed, that this happy experience, arising from a right use of God's provision, cannot be connected with a careless walk. If an Israelite willingly went to a Gentile festival, or mingled with the heathen, that was quite another matter from *stumbling* unaware over a grave. So if professors of Christianity neglect God's truth and ways, and go to places of worldly amusement, and in other ways *thrust* themselves into temptation, this is not stumbling over a grave, but "dwelling in the tombs, and lodging in the monuments." Such slothful and worldly, but speculative, professors, in vain will compass themselves about with sparks of gospel doctrine, or glorying in special privileges. They will have "to lie down in sorrow" who venture to make the atonement of Christ a pillow for a slothful head, instead of using it as the motive-power for producing a loving, worshipping, ministering life.

But let not any timid soul distrust God's great provision, or dishonour Christ by magnifying the disease above the remedy. Let us suppose the case of an Israelite who had stayed away from a Jewish feast, and when questioned by a neighbour why he did so, answered, "I was defiled by touching a dead man; or taking up a bone." "Why did you not," says his friend, "go to the priest and have the cleansing water sprinkled on you?" "I have done that," was the reply; "and all was done according to law; still I am afraid to draw near to God. It was such a *loathsome* corpse, or such a *large* bone, by which I was defiled!" Surely, to such an objection (if such a one could be found) the reply would be; "Moses says nothing about *that;* God's law makes no exemption, and why should you imagine one?"

Many tempted, weak, and doubting souls raise objections against themselves not a whit more reasonable than the one we have just supposed. Let them ponder the "HOW MUCH MORE" of the apostle in Heb. ix. 14; and consider on what he grounds it, even the finished and accepted work of Jesus, and His presence in heaven. Let them consider that the whole power of His priesthood is available for the feeblest believer, who relies

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alone on Him. As the Levitical institutions were intended to keep Israel, who were as a people already "in covenant with God," in constant communion with Him, and to keep them as a nation under His blessing; so the accepted sacrifice of Christ, and His office as "High Priest of good things to come," are intended to keep near to God, and shower all blessings down on those who, having come to Christ, are now "coming unto God by Him." For all their sins, sorrows, weaknesses, temptations, and circumstances, provision has been made by infinite wisdom and goodness; and now that eternal Spirit, through whom Christ offered Himself without spot unto God, stands engaged to shed abroad the love of God, to glorify Christ, and to help effectually all those who, conscious of their own evil and weakness, "call on the name of the Lord."

We cannot worship with freedom, nor walk at liberty, nor minister acceptably without continually cleansing, and that may be ever had by all who, heartily desiring to "lay aside every weight, and the sin which doth so easily beset them, and to run with patience the race set before them," have a single eye for the one all-sufficient provision, and are found constantly "LOOKING UNTO JESUS."

Notes on Scripture.

ROM. vii.

CONTENTS OF THE CHAPTER.—I. A confirmation of the preceding with further explications of the deliverance from the law, exemplified by a simile taken from the marriage law. Through the death of the old man the believer becomes dead to the law; and this freedom enables him to lead a new life, (ver. 1–6.)—II. Objection: "Is then the law sin?" Answer, No; but through the law we experience our sinfulness, (ver. 7–12.)—III. Objection: "Was that then which is good made death unto me?" Answer, No; not the law, but *sin*. Every one placed under the law, is under its dominion—is condemned by it, and dies on account of sin, (ver. 13–23.)

As chapter vi. teaches us the *nature of evangelical sanctification*, so chapter vii. makes us acquainted with the *character of the law*.

The whole of this chapter, in all its bearings, has reference to the law; and the apostle exemplifies it in his own experience, as being (1) *without* the law; then (2) *under* the law; and (3) *in view* of the law. On this account, the real import of this chapter is more easily compre-

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hended through the power of the conscience, when under similar experience with St Paul, than by applying the powers of the mind. We are taught in ver. 1, that we, as Christians, are no longer under the law, (chap. vi. 14, &c.) In the significant simile employed by the apostle, "the woman which hath an husband" may be taken to denote the *conscience*, or the true self to be redeemed, or our real humanity. The man represents the *old man;* and the marriage law, binding them together, is an *image* of the law of God. Luther says on this point,—"Our conscience is bound to the law, so long as the old man is alive and rules; but after he is slain by the Spirit, or rendered powerless, the conscience becomes *free*, and is no longer in bondage under the law." The conscience, however, is now to cleave to Christ as the other husband, and to "bring forth fruit unto God." In *reality*, or *de jure*, our old man is crucified with Christ, (chap. vi. 6,) but not *de facto*, or in our *experience*. God regards us, the moment we believe, as we are in Christ—hence, as perfect. But in himself, the believer is yet encompassed with many infirmities, and has to struggle hard against the sinful propensities of the flesh. The corrupt nature, or the old man, in an unguarded hour, when not watched and kept under by the Spirit, attempts to assert his former right to rule; so that, in the believer's experience, the conflict with corrupt self will not cease till death. And this state is wisely permitted by God to keep us humble, and make us cling to or "abide in Christ," in whom alone is our safety and strength.

The law does not distinguish between the *inward* and *the old man;* but binds them firmly together into one: the gospel alone separates sin and the sinner, because it distinguishes minutely between *corrupt nature, sin, and grace.* In this way only, we receive a clear view of the whole subject, and are able to understand the apostle's reasoning. He tells us, however, in ver. 1, that believers only, and those in particular who, from real experience, are acquainted with the law, can fully understand and enter into the state represented in this chapter.

After these few *preliminary* and *general* observations on this chapter, we will consider the subject more particularly.

I. The *first* section or division of this chapter is contained in ver. 1–6.

Evidently the apostle has, in the first place, believers from among the Jews in view. For, throughout this epistle, they are before his mind. *They* were still in some degree under the law, and considered themselves bound to observe yet many things of the law, which were not enjoined upon believers from the Gentiles. To them, therefore, as well as to any other who may place himself under the law as a means necessary to salvation, St Paul declares that, so long as they are not dead to the law, the law has a right to demand strict obedience from them; and, in default of compliance with its commands, to enforce its condemning power. Persons, however, in this state, if sincerely desirous of doing the will of God, then "the law becomes their schoolmaster to bring them to Christ." But so long as man has not felt his

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totally lost and helpless condition, and cast himself entirely upon the *free mercy and grace* of God in Christ, so long is he bound by the law.

We must feel our *total* inability to do that which is good in the sight of God, or be *baptized* into Christ's death, and risen with Him, in order to be entirely free from the law, and to be Christ's for ever.

The soul that will console itself of being in a state of grace, and to belong to Christ, without having been baptized into His death, is, in the language of St Paul, an adulteress. All antinomians, and those like them, come under this class. Likewise, those who endeavour to unite the law and grace, (see chap. xi. 6.) Many Christians from the Jews, in the apostle's days, tried to do this; and condemned him and other Christians who used their liberty under the gospel.

Through our union with Christ we are planted into His death, and are raised with Him to a new life of righteousness, whereby we are liberated from the law and the old man, and are married to another, even to Christ, and "bring forth fruit unto God." The state in grace is not an antinomian indifference in regard to the law, *as a rule of life;* nor will grace suffer us to neglect our duties towards God,—far from this. But, as in our state of nature, when sin reigned in us, we bore fruit unto the flesh; so we are now in our union with Christ, to bear "the fruits of the Spirit," which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: "against which," adds the apostle, "there is no law."

The statement in ver. 5 is proved from actual experience in ver. 7–13; therefore we offer no remarks on it here. We simply add, that as the righteousness of life, or renewal into the image of Christ, is not attained at once, but gradually, so the dreadful character of sin is not developed at once, but by degrees. Original sin produces by the law the *actual* and *individual* sins.

According to ver. 6 the law of Moses, as such, to the believer in Christ, undergoes a change. We are not bound to fulfil it, simply because *Moses* enforced it; but we obey it *for Christ's sake.* We are delivered from the law, (ver. 2,) particularly from its coercive power, (ver. 4,) or from its authority, which it had to enforce our punishment, (ver. 3.) "By the body of Christ, we are dead to the law," so that it has no further dominion over us.

"The Spirit" denotes here the Holy Spirit, not our own spirit. In as far as we serve God "in newness of spirit," we are led and influenced by God's Spirit, who sets up a new creation in us.

The law is called "the letter," in as far as it is opposed to the gospel; and is upheld against the mind and design of God, as a defiance of *outward* righteousness, and *secret* sins. (Comp. chap. ii. 27, 28; 2 Cor. iii. 6; Gal. iii. 12, 21.)

II. The apostle describes now (ver. 7–12) *the way* in which *he* arrived at a knowledge of his sinful state, or his situation *before* and *under* the law. All serious-minded Jews had the same experience with the apostle. The law awakened in their conscience a sense of guilt, of

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which the heathen knew nothing, in the absence of a written law. The apostle speaks henceforth in the *singular* number: for now the subject takes up its seat in the heart, whence the apostle asks the reader, from his own experience; "*Is* it or *was* it not the same with you?" In so doing, he gives to every one an opportunity, without false shame, to *know* and to *acknowledge* his own state. The *right* use of the law leads to the knowledge of sin, and thus to Christ; the *abuse* only produces the opposite.

If the law is employed as a remedy against sin, then, instead of checking it, we shall feel it more aggravated and powerful: for the law rather is rousing latent sin into activity than extinguishing the flame.

For us, as fallen creatures, the law serves as an occasion to learn by experience the destructive power of indwelling sin, and our utter inability to all that is good in the sight of God.

The law of God alone can make us sensible that, independent of *actual* sin, our birth sin, or indwelling corruption, is sin in the sight of God: for whatever act is not in perfect conformity to this law is sin. Sin dwells in every child of Adam, though we may be unconscious of it, *before* even we learn the demands of the law. The law simply quickens *latent* sin into life. This may explain the mystery of this scripture. Like many converted persons, St Paul, as a Pharisee, knew and considered not that, likewise the *inborn* sensual desires, rising in our hearts, even contrary to our will, are sinful in God's sight: hence, punishable; till the Divine command, "Thou shalt not covet," convinced him of it. Then he learnt its personal application, as he shows in ver. 9; whereas *before*, he thought the requirements of the law referred merely to *outward* actions.

The apostle proceeds, in ver. 8, to show how "sin, taking occasion by the commandment, wrought in him all manner of concupiscence." Through the very enlightenment of God's holy law he felt a stronger desire *to have and to do* what was most positively forbidden by it. An old heathen author said, "We strive to obtain the forbidden, and crave the denied!" We learn hence the sad fact, that sin is *inherent* in us,—an evil, interwoven with our very nature; because, on given occasions, it produces evil thoughts and sinful desires. The lusts of the flesh are also sinful before God, though they may not be so considered by some until they break out in open deeds. St Paul lived once, *under* the law, *in apparent freedom*, and as an honourable and harmless man, *quiet and happy*. This report, however, he could not give of himself *after* his conversion. He found then his case very different, as he expresses in ver. 9. Sin must be roused from its dormant state by the commandment in order to be removed effectually. This happened in the case of St Paul. The Holy Ghost presents the mirror of God's holy law in various ways to both *converted* and *unconverted* persons;—to the *former* He reveals the holiness of God more impressively than to the *latter*, in order to lead them the deeper into a thorough knowledge of their indwelling corruption. Were He to do

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this at the very beginning of our conversion, we should be driven into despair. "The commandment, which was ordained to life, the apostle thus found to be unto death," (ver. 10.) He felt himself literally dead to all that is good.

The law leads us from an *unconscious* slavery to sin, to a *consciousness* of it. This cannot be understood by a person who limits sin to *positive outward* acts; and who does not consider that St Paul represents sin, from chap. v. 20, altogether as a power, which has its slaves, and, so to say, its subjects: yea, as a fearful despot, dwelling in man, and which works even against his will that which is evil.

Original sin, the apostle means to say, was asleep in me at one time; but when quickened into action by the law I discovered its sinfulness: for it turned that into death which was ordained unto life.

The disappointment of which the apostle speaks in ver. 11, occasioned by the power of latent sin, which sinful lusts developed, consists in man's persuasion of obtaining perfect satisfaction and full salvation by the observance of the law; but he is sadly disappointed on discovering that indwelling sin turned that into death which he hoped to have been unto life. Man feels now even a greater desire to do what is forbidden than before; because the very thing prohibited excites his lustful propensities to commit that which entails his guilt and consequent punishment.

Nevertheless, every one of God's commandments is (1) *holy;* because it aims at the promotion of His honour; and on our part, a holy walk before Him. It is (2) *just;* inasmuch as it teaches justice, and what is right in our intercourse among our fellow-men. And it is (3) *good;* because it demands nothing of us but what is calculated to promote our present and eternal welfare. The law, therefore, is not the cause of the evil and sinful lusts that rise in our hearts, but indwelling sin.

III. Ver. 13–23. The frequent repetition of the same thing in this argumentation shows us how deeply the apostle felt on this subject, and what a strong conviction he had of the inability of man to do what is right in the sight of God. Let all therefore appreciate, even the regenerate, the benefit and the object which the Holy Ghost had in causing His servant to place this subject thus before us.

In ver. 13 the apostle shows, that not the law in itself does produce death in us, but our indwelling sin causes it through the law. And this deplorable state St Paul describes so graphically by his own experience, that every one who has been in a similar position must subscribe to it.

What a deep and holy meaning the law of God has we may learn from the sermon on the mount, where our Saviour explains a few of the commandments of the Decalogue, (Matt. v. 22–28.) Luther said, "If the law were *carnal,* outward acts would suffice to fulfil it; but as it is *spiritual,* no kind of work can satisfy its demands, unless it is done from the heart." He who acknowledges the spirituality of the

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law can distinguish his life in the flesh from the new life of the spirit, as St Paul does in ver. 18 and 20. This no unconverted man can do. Let it be remembered, St Paul does not describe here the case of *another;* but *his own*—he places *himself before us* as an example, that thus we might learn how to modify sin in ourselves. But he calls both the spirit and the flesh a law; because, as the divine law demands of us its observance, so the flesh, in opposition to the spirit, will also be obeyed.

Again, the spirit urges his demands against the flesh, whereby a conflict is occasioned, which continues through life. Yet flesh and spirit constitute the entire man, who is thus, in his state in grace, in conflict with himself, till he lays off his earthly tabernacle. Whoever *has not experienced*, or *is not experiencing*, this conflict—more or less—knows nothing as yet of the depths of repentance. It would be a blessed thing if, like St Paul, we were to reflect *on*, and search *into* our fallen state and the natural inclinations of our hearts. Such a course would lead to a more earnest longing for deliverance from the power of all evil. As the apostle speaks here of himself, so every one must feel who believes in God's holy law; but who struggles at the same time to attain unto the *full liberty* of a state in grace. The apostle, therefore, speaks here of an *awakened* person—for one who is still in nature's darkness knows nothing of such a conflict. All that is stated from ver. 14, &c., in the fullest sense, can only be said of a believer *in view of the holy law of God.* John Arndt says on this point, " Whoever *has not experienced*, and *is not experiencing*, this conflict, is not really converted as yet." A truly converted person feels naturally his native depravity much more acutely, and feels the motions of the flesh against his will much more sensibly, than one who is yet unenlightened. The further any believer is advanced in conformity to Christ, the more sensible he will be to the evil *within* and *around* him. It is true, the believer does not always feel this alike strongly; but since an enlightened soul *only* can *truly feel* and *acknowledge* this state, the apostle proceeds from the *past tense* to the *present.*

The word "carnal" is not too strong to be employed for a believer. Is he not flesh by nature? and is he not born from flesh? yea, and will flesh not cleave to him till he goes hence? And the expression, "Sold under sin," is neither too sweeping, when we reflect what an entire conquest the old serpent obtained over man by causing our first parents to trangress God's holy command! By nature, when not in a state of grace, man can only sin. And original depravity or sin is constantly showing its presence, and can never be renewed. It is kept under by the Spirit, but cannot be got rid of. But a converted man never willingly yields to it; his renewed will is opposed to it, yet he is tied to his old man. Man has two wills in himself, as a poor converted negress of Africa expressed it,—"One tell me do bad thing, the other tell me no."

The expression, "Sold under sin," is often employed by those who

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assert that the apostle was speaking here of an unconverted person, in order to prove their assertion; because the same expression was used (1 Kings xxi. 20, and 2 Kings xvii. 17) of some of the worst of men. However, there is the greatest difference between this expression, as employed *there* and *here*. *Those* men are represented as such who *practised evil with greediness;* but here a person speaks who *laments* in being obliged to bear yet the yoke of indwelling sin. The difference between a person who *is dragged into slavery*, and one who *throws himself into it*, cannot be greater than between the above parties.

The many instances we have on record which inform us how most holy men complained of their remaining sinful infirmities, show us that St Paul could apply his language to every one who no longer follows the course of this world, and who was earnestly striving after holiness and conformity to Christ. (See Gal. v. 17 ; 1 John i. 8–10 ; James iii. 2 ; Heb. xii. 1.)

Whether St Paul experienced the same when he wrote this epistle, cannot be ascertained, though it is more than probable. The Holy Ghost may have seen it needful often to present the mirror of God's holy law before the apostle's mind, to make him rest entirely on the free grace of God in Christ. This is the experience of every believer more or less; for we learn and advance by degrees.

The account which the apostle gives of himself and his experience, in ver. 15–19, *cannot apply* to an unconverted person. Man in his natural state is blind, and knows nothing of his sinful condition. The converted person only can distinguish the real mind and desire towards God from the yet remaining sinful propensities of the flesh. Let us well understand, the apostle does not *excuse* sin by any means; but, on the contrary, it is his object to acquaint us with the magnitude of indwelling corruption even in believers by his own example and experience. Original sin does not reign in believers; but it torments them, and always tries to regain its former dominion, against which they strive. Thus it comes, as the apostle says, " when I would do good, evil is present with me." St Paul did not live *after* the flesh; but he lived yet *in* the flesh. The same is the case with the believer; in consequence of which he feels the lusts of the flesh, but strives against them, which can never be said of an unbeliever.

Luther says on ver. 19, " To do the evil, does not mean here to *commit* the evil action, but to *feel* the evil desire. To do the good perfectly will not be possible in this life!" Another eminent man, Spener, who lived after Luther, observes on the same passage: (1) " A regenerate person does not sin *knowingly* or *intentionally*, but *contrary* to his will. Therefore (2) he does not *serve* sin, but is *freed* from its service. (3) He serves God alone as his Lord. In the meanwhile (4) he does what he hates in this way, that against his will he has to suffer the rising evil lusts in his heart, which, by the spiritual import of the law, are regarded as acts, (Matt. x. 28.) Further, (5,) his indwelling sin causes his committing yet various

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transgressions and faults of *infirmity*, which cannot be laid to the charge of his renewed self, but to sin; because he does not comply with its usurped momentary rule."

Let us observe from what *has been said*, and from *what follows*, that between "good and evil," there is not merely *a degree of difference*, but the *strongest contrast* that can be.

The remainder of this chapter, from ver. 20–25, shows most distinctly that a converted and an enlightened person only can possess the experience therein expressed by the apostle. He alone who is enlightened by the Spirit can know that the indwelling evil is not merely a passing, trivial influence, but an all-commanding power, which seeks to rule man's whole heart, and to influence his thoughts, words, and actions. On this account, the apostle calls it a law, (ver. 23.) Let us observe, here, that the believer can do what is right and good before God, only so far as His Holy Spirit supports and guides him. The divine work in him is like a noble shoot grafted into a wild stem. If the graft were destroyed there would remain nothing but the wild stem. He only who has a real horror of sin, and knows its soul-destroying character, will receive and acknowledge these truths which the apostle brings to our notice here.

"The inward man" (ver. 22) is the same with "the hidden man of the heart," (1 Pet. iii. 4.) It denotes that part of believing man which is daily renewed into the image of Christ. In the converted man only is the inward man separated from the outward and carnal one, as the light was separated from darkness in the creation.

The spiritually enlightened person alone can perceive such *contests* as the apostle notices in ver. 23. "The law of sin," or "the law in my members," as the apostle calls it, is the sinful, corrupt nature, manifesting itself by inducing the members of our body to war against the law of God, which the apostle calls here "the law of his mind," and in which "he delights, after the inward man." With "this law of sin," the apostle declares, "I am in incessant conflict, I cannot get rid of it, it continues my enemy, which does not suffer my enjoying the full liberty of the gospel. If I had nothing but the law of God to look to I should be miserable, and must despair in my helplessness." It is this view of God's holy and righteous law, coupled with a sense of his own insufficiency, that made the apostle cry out, "O wretched man that I am! who shall deliver me from the body of this death?" An unconverted man *does not—cannot* adopt this language: for what does he know of his native wretchedness? In this situation we learn, from heartfelt experience, that the law cannot save us. Through the law, yes, the regenerate learn their misery and remaining sinfulness, which leads them to long and pray for their full deliverance from all evil. The expression, therefore, "Who shall deliver me?" is not the language of *doubt*, but the believer's language of *earnest longing*, as in Ps. xiv. 7.

"Death" implies here, lamentation, struggle, and conflict with sin.

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The redemption of the *body itself*, as in Rom. viii. 23, is another thing than being delivered from the body of death or corruption.

In conclusion, the apostle shows us where we must look for deliverance from the body of sin and death. God has accomplished in Christ what the law could not effect; therefore, St Paul thanks God for His grace in Christ Jesus. In this way the lamentation of ver. 24 is changed into a song of praise.

In the last verse, the apostle sums up the result of his argument, from ver. 12–25. Yet he adds, though he was now entirely consecrated to the service of the Lord, there was still something in him for which the law of God would condemn him, could he not lay claim to the free grace of God in Christ Jesus. This is the experience, more or less, of every true Christian. For there is none who serves God so as he ought to do;—none that takes up and bears His cross and follows Christ with perfect resignation;—none who does not often displease the Lord by doubts and unbelieving fears;—none who has not in unguarded moments indulged in unholy desires, or coveted what was not his own. For "the flesh lusteth against the Spirit, and the Spirit against the flesh," &c. These and similar things would condemn us were the law applied to us and not grace.

We have, therefore, daily cause for thankfulness, that though we still are wedded to a body of sin and death, which would ever lead us to what is evil, we can, by anticipation, thank God for His final deliverance from all evil, through Jesus Christ our Lord.

Isa. iii. 16–24.

"Jehovah saith, Because haughty have been the daughters of Zion, and they walk extending the throat, and painting the eyes, and trippingly they walk, and have anklets on their feet, the Lord hath made bald the crown of the daughters of Zion, and Jehovah discloses their silliness. In this day the Lord removeth the beauty of the anklets, embroideries and crescents, of the drops, bracelets, and mufflers, of the head-bands and leg ornaments, and belts, mantles, and hoods and reticules, and carvings and mirrors, and linens, and tiaras, and thin veils. And in place of odour is foetor; and in place of a zone a string; and in place of hair-pins baldness; and in place of a folding robe a bodice of sackcloth."

Having compared the passage with the ancient translations, I have given the meaning as near as possible to the original. We may not understand every item, because with the expulsion of the people from Judea, modes of dress and ornament may have disappeared. Yet residents in various Eastern lands find much of the prophet's description still applicable. In Egypt, Arabia, Persia, India, &c., much of it is found. Permit me to notice a few of the exemplifications of it which I have been accustomed to see.

"*Painting the eyes*" is a cosmetic process consisting in the blacken-

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ing of the eyelashes and edges of the lids, with sulphuret of antimony, and more commonly with lamp-black. It has a pleasing effect on the large black Asiatic eyes, making the orbs appear more lustrous, and the countenance softer.

"*Trippingly*," with short and rather unsteady steps. This results from the practice of wearing the shoes in slipper fashion, and without stockings. In China it may be exemplified from the compression of the feet of female children, small feet being esteemed beautiful. The word does not mean precisely "tripping lightly," nor "running," both of which are intended to express affectation, but walking with steps like those of a child.

"*Anklets*," may include not only the massive shackles of silver and other materials worn on the ankles, but also toe-rings. These are, it may well be supposed, an impediment in walking, though they do not prevent the insertion of the foot into loose shoes, with heels down. It has been sometimes said that women in the East walk very erect. This applies to those bearing pitchers of water on the head.

"*Silliness*," is unhappily translated in the English and some other languages in an indelicate sense. The original word occurs only here and 1 Kings vii. 50, with a different vowel point, meaning a hinge of a door. In the place before us, the Latin makes it *hair*, which is not unnatural after baldness of the head. The Septuagint gives it the name of *fashion*, or figure; and the Syriac that of *elegance*. It refers to the empty vanity of dress and jewels.

"*Embroideries*" of various kinds, as kinkhab, gold and silver brocade, Delhi shawls, &c., are well known in the East.

"*Crescents*"—Eng., "round tires like the moon." It refers to pendants and marks in the forehead. Such pendants are worn in the East by some; and such crescent-shaped marks are painted or smeared on the foreheads of all the Hindus who worship Shiva. Similar marks seem to be repeatedly alluded to in the Bible. And in the time of the prophet's inspiration, the Jews had largely corrupted themselves with heathen practices. The word does not mean turbans or tiaras.

"*Bracelets*" of stained ivory, glass, lac, silver, gold, &c., are worn above the elbows and on the wrists. The latter is frequently covered with them for several inches. In some cases, half way from the elbow to the shoulders, a kind of phylactery is bound.

"*Mufflers*" may be the long envelopes thrown over women, with sight holes opposite the eyes. Shrouded in these, Mohammedan women in some countries walk out incognito. I have seen them in Egypt, not in India. The Indian women, both Hindu and Mohammedan, wear some two or three yards of red silk or cotton web, fastened at one end round the waist, with the other end brought loosely over the head. With this the face can be veiled at pleasure.

"*Headbands*" may be found of several kinds. Parsi women bind their heads with white napkins passing above the forehead, and preventing the hair from being dishevelled. Though the word "bonnets" appears in some versions as the meaning of the last word, yet I do not

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see that either it or this one can have exactly that meaning, no such head-dress having ever, so far as I am aware, belonged properly to the East; and its great antiquity even in Europe may be questioned.

"*Belts*" are worn by men, consisting of a piece of cloth passed three or four times round the loins. Some women wear lower garments like the skirt of European ladies. Others wear a garment passing between the legs, and round the waist. This exposes the legs as far as the knee, and if worn in ancient times would leave room for the leg ornaments spoken of. Children of both sexes, of a few years of age, are seen playing almost or quite unclothed, with massive silver chains or belts around their loins.

"*Perfume Boxes*"—Heb., "Houses of the soul"—is a phrase I find nowhere else in the Bible. But the meaning here given is usually, and I presume correctly, attached to it. It may refer especially to little caskets of musk, otto of roses, &c. The latter is a corruption of the Arabic word *utr*, and the Heb. *athar*, perfume.

"*Armlets*" or phylacteries were used, as we know from the New Testament, by Jews in later times. I brought several Mohammedan ones from the East, bearing superstitious inscriptions, supposed to have a magic power of warding off demons. The use of them, so far as I have observed, is not confined to one sex.

"*Rings*," in superabundance, are ostentatiously displayed. Not to speak again of anklets and armlets, and waist chains, of gold and silver collars, studded with gems, for the neck, we commonly find, besides the toe-rings, several on the finger, a large one set with pearls in the centre of the nose, or a smaller one in the side of it, and several in each ear. The word for rings here mentioned is by some translated "seals;" and at any rate the Hebrew word implies that they had devices on them.

Without illustrating further, we may see that the prophet drew this picture from life, that the book was written, as it purports, in an age of relapse into heathenism, and that the knowledge of Eastern antiquities and customs lends important aid in illustrating those parts of the Word of God which are least familiar to European ideas. Surely this subject should also concur with New Testament lessons, in teaching us not to give high place in the Church to men or women on account of gold rings and gay apparel; and, for ourselves, to seek after "the hidden man of the heart, which is not corruptible, of a meek and quiet spirit, which is in the sight of God of great price."—Rev. Dr Glasgow, *in the Monthly Messenger*, (*Belfast.*)

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Reviews.

The Divine Oracles of Joel, Habakkuk, and Zephaniah: Interpreted in a Series of Homilies. By the Rev. C. ROBINSON, LL.D., Incumbent of Holy Trinity Church, Blackburn. Rivingtons. 1865.

THE author of the above work is a High Churchman, and an out-and-out futurist. But the following sentence will show what manner of spirit he is of in other respects:—

"Thousands upon thousands of earnest watchers have set themselves upon the tower, scrutinising with intensest anxiety the oracles of God's Word, and imploring that as the day approaches, so He would quicken the work of grace in their hearts. Oh! is this your prayer when you enter into the sanctuary, and retire into your closets? Do you ask that the Holy Spirit may come into these cold dull hearts of ours, and raise them from the death of sin unto the life of righteousness? Do you look for individual conversions, and pray for them? Like Jacob, do you wrestle with God? and like Abraham, do you intercede for the guilty people? When you consider the thousands and tens of thousands toiling for the meat which perisheth, but careless about that which endureth unto everlasting life; and especially when you reflect upon the critical years in which it is our lot to live, do your hearts involuntarily put forth the intercession of Habakkuk—*O Lord, revive Thy work in the midst of the years, in the midst of the years make Thyself known:* open unto us Thy Holy Word, enable us to understand the signs of Thy coming, and in wrath remember mercy?"

Investigation of the Prophet Joel, with Special Reference to the Coming Crisis. By the Rev. J. C. REICHARDT. London: J. Nisbet & Co. 1866.

This is a pamphlet of only sixteen pages; but truly interesting, and all the more readable for its brevity. We are not prepared either to deny or to endorse Mr Reichardt's statements as to the *numbers,* (p. 8.) They are curious; and are put forth with great caution and modesty. But the work is quite such as to make us wish that the author would give us a little more upon the subject, or take up some of the other prophets.

Nine Lectures on the Second Advent of Christ. By the Rev. B. PHILPOT, A.M., Vicar of Lydney, Gloucestershire, formerly Archdeacon of the Isle of Man, and Fellow of Christ's College, Cambridge. London: Nisbet & Co. 1866.

Nine admirable Lectures; the words of a noble veteran in Christ's army, of one whose half century of unceasing ministerial labour and blessed success confutes the charge so often brought against millen-

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narianism, by men who understand it not, that it paralyses effort and leads its professors to fold their hands in hopeless indolence.

These Lectures are truly worthy of study, on account of their expositions of Scripture, their practical lessons and appeals, and their elevation of tone. Archdeacon Philpot has done the Church of God much service in his day, and by this volume he has added to that service, and brought the students of prophecy under great obligations for such a testimony as this,—the testimony of ripe experience and of aged wisdom.

Here is the commencement of the first lecture:—

"During the greater part of the eighteen centuries which have passed since the first advent of Christ, this admonition—to search and seek light from the prophetic scriptures—has remained unheeded. If, at long intervals, some warning voice, like that of Enoch, was heard proclaiming that the Son of man would one day come back to this very earth—that His own feet would again stand on the mountain from which He ascended, that He would first appear in the air with great glory, to raise His dead and quicken His living saints, and then descend with His saints to 'turn away ungodliness from Jacob, and to take vengeance on them that know not God, and obey not the gospel,' to be followed by the 'restitution of all things'—the bold preacher was denounced as a setter forth of new and strange things.

"Those days are gone! The attention of Christendom has been aroused by signs and wonders, so plain and startling, that 'the sure word of prophecy' is no longer unheeded. Most observant men are now conscious that those ancient predictions are becoming historical facts. And while the 'scoffer' still asks, 'Where is the promise of His coming?' the Christian watchman may answer, 'Our prayer is heard, and the kingdom comes!'

"While, then, on the one hand, we would receive the Word of God, as a revelation to the poor and unlearned reader as well as to the accomplished scholar, we would at the same time most carefully abstain from all private and unwarranted interpretation of it. Using this precaution, the prayerful and diligent searcher of holy writ will ever find the word of prophecy 'a light shining in a dark place.'

"To give an example of this. I was lately asked by a poor but very earnest inquirer, what our Lord meant when He said to His disciples, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' He truly said that he could not read in a spiritual sense a passage so evidently literal. That which Jesus said, He would one day drink *new* with them, referred to the wine in the paschal cup; of that wine He drank in their presence, and of that He said He would partake with them again on some future and happier day; 'when, then, and in what sense, will our Lord fulfil this promise?' I said, 'Let us search the Scriptures.' We first read Joel iii. 18, 'And it shall come to pass in that day that the mountain shall drop down new wine,'—'that day' evidently referring to 'the day of the Lord,' (ver. 14,) *i.e.*, the day of His second advent, the signs of which, given in the 15th verse, are those of our Lord's own description in Matt. xxiv. 29, and in many other prophetic scriptures.

"In that day of 'the restitution of all things,' not only the plain, but the once barren mountain shall be covered with a luxuriant vintage—it shall *drop new wine*. Again, in Amos ix. 13, we read, 'Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountain shall drop sweet wine, and all the hills shall melt.' The next two verses fix the period, by predicting the national conversion of the Jews, and their re-establishment in

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the land which the Lord gave their fathers, 'never again to be pulled up out of it.'

"In this latter description of the all but spontaneous abundance of the restored earth, the marginal rendering for *sweet* is *new*—the very word used by our Saviour—a word indicating perfect deliverance from the corruption which at present cleaves universally to the 'groaning creation.' So that, when Jesus declared He would 'drink that wine new' with His disciples 'in the kingdom,' He evidently referred to His future millennial glory, when the curse shall be removed from the earth, and the 'kingdom shall be restored to Israel.' This promise, in an hour of deep trial, was most calculated to strengthen the faith, and to comfort the hearts of His apostles."

Here is his statement as to the millennial kingdom :—

"I. *Physically.*—It will be purified by fire, so as to become a spiritualised, though material and visible kingdom; 'not of this world,' though on the earth, 'for the fashion of this world passeth away.' It will become inconceivably brighter and purer at the close of the millennium, when the New Jerusalem will descend to the earth, and all evil be rooted out; but it will never cease to be. St Paul speaks of it, in one sense, as glory 'revealed *in* us;' meaning that the glorified body and soul will be gifted with immensely increased powers, so as to qualify the redeemed man for reigning with Christ. These are called 'the powers of the world to come,' and their range, perhaps, will be the universe. There will be no more oppressive labour. Thorns, and thistles, and weeds, and other marks of the curse being removed by the fire, cultivation will be without toil, (Amos ix. 13.) The once barren mountain shall 'drop down with new wine'—wine of an incorrupt kind, which our Lord said He should drink with His disciples in that kingdom.

"II. *Politically.*—The inhabitants will be the fifth monarchy, typified in the vision of Daniel by the 'stone cut out of the mountain;' a dominion erected on the ruins of the fourth monarchy, or ten kingdoms of the Roman earth, consumed by fire. The inhabitants will consist of three classes—

"1. The converted Jews.

"2. Those in the risen body; and

"3. Those still in the flesh.

"1. Of the Jews. I have before said they will dwell in their own land in abundance of peace, as the 'shields of the earth,' (Ps. xlvii. 9,) and 'living waters shall go out from Jerusalem for the healing and gathering of the nations.'

"2. The saints; consisting of all who have been converted to God, of whatever nation, and were found alive or dead at the appearance of the Son of man. They are 'accounted worthy to obtain that world, and the resurrection from the dead.' These constitute the Bride, the Lamb's wife, whose home will be with Jesus in the New Jerusalem, not yet descended near to the earth; but from which both Jesus and they will make continued visits to the beloved city, the Jerusalem below, the metropolis of the renewed earth. These visits will be in visible bodies, as the ministering spirits of God now make visits in invisible bodies, to them that shall be heirs of the kingdom.

"3. They in the flesh will be the nations of the earth not destroyed with apostate Christendom. They shall 'come to Judah's light,' having heard that the Lord the King is with them, and 'whosoever among them shall call upon the name of the Lord shall be saved.' All will speak the same language. Life will be greatly extended; and deaths and marriages will still take place among men.

"These are the three classes which appear to include the inhabitants of the millennial earth. It may be that some even in the apostate nations will repent, and turn to the Lord, and 'learn righteousness,' while His judgments

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are abroad on the earth; and so be spared for a further trial during the kingdom. Also, that some Christians who have 'built hay, and wood, and stubble,' on the right foundation, may be left for the sifting fires of that awful time when 'the nations shall be shaken;' and 'the Lord shall plead with them by fire and sword.' But on these last points I desire to speak with caution and reserve.

"III. *Spiritually.*—The inheritance will be a visible manifestation of the principles of God's redeeming grace. The children of God will enjoy 'glorious liberty' and 'abundance of peace.' The saints, who are with Jesus, will have His perfect likeness, and see Him as He is, and be satisfied, (1 John iii. 2.) 'The veil shall be taken off the face of all nations,' and 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' (Hab. ii. 14, margin)

"This is, indeed, but a faint and feeble allusion to times and scenes of surpassing glory. To us, whose lot is cast in a season of 'evening tide' light, and amid unmistakable indications of the second advent, the promise of the coming kingdom is fraught with especial interest, and, I trust, to many here, with a peculiar joy. The King of Glory is at hand; He comes to take and to give the heritage to His saints. He completed the purchase of it at His ascension; He is about to enter upon it in person. The meek, the upright, the poor in spirit, the persecuted for righteousness' sake; the men of clean hands and pure hearts—all may now 'lift up their heads, for surely their redemption draweth nigh.'"

The Divine Dispensations and their Gradual Development: Eight Discourses preached in Huron College Chapel during Michaelmas Term 1865. By J. Hellmuth, D.D., Archdeacon of Huron, Principal and Divinity Professor, Huron College, London, Canada West. London: Nisbet & Co. 1866.

Let us give one of the concluding paragraphs of this excellent volume, as a specimen of the work.

"We have seen the great Creator of the universe calling this world out of nothing, and placing man upon it in a state of probation. Scarcely are the first human beings created, before we see them revolting from their heavenly Sovereign, and entailing guilt and misery on themselves and on their posterity. We trace the fatal consequences of their crime in the prevalence of universal depravity. At the same time we trace the promise of a Redeemer given immediately after the fall, and confirmed by repeated disclosures. We perceive manifestations of the power and grace of the Holy Spirit, in the preservation of a succession of faithful and holy men amidst the general corruption of the human race. At one time the Church is confined to the single family of Noah, and is shortly after restricted to that of one of his children. Almost expiring, it is revived in Abraham and in his descendants. We then witness the establishment of a new economy. We find an ecclesiastical polity regularly formed; a tabernacle erected in which the divine presence is gloriously displayed; a peculiar mode of worship instituted of such a nature as at once to secure the Israelites from the contagion of idolatry, and to make them instruments for preserving the knowledge of the true God for the benefit of all nations.

"Though at first in a great measure detached from the rest of the world, yet, in the course of time—by commerce, by alliance, and even by captivity amongst them—they were made instrumental to extend the light of revela-

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tion amongst the principal nations of the heathen world—in such a degree, at least, as to prepare them for the appearance of the Messiah. When He came, indeed, we saw the greater part of them rejecting those credentials which so strongly authenticated His divine mission, and, in consequence, being themselves rejected from the distinguished place which they held in the divine favour. Yet even in this state of degradation, dispersed and despised as they have been, they have borne a most convincing, though unintentional, witness to the truth of God.

"They have realised those prophecies which had so many ages before been delivered concerning them, as well as borne an unsuspected witness to those sacred writings which so clearly point out the Messiah. Preserved thus wonderfully, and under circumstances which could not have failed, without the signal interposition of Providence, to destroy them from being a nation, we are assured that they shall yet be gathered together from every quarter of the globe, shall be reinstated in the land of their fathers, and be converted to the faith of their Redeemer. The exact accomplishment, even to the present time, of the predictions which have been delivered concerning them—their national identity and their present condition—are powerful indications that all things which have been written in the Scriptures have been written by the inspiration of God."

The "Sure Word of Prophecy;" an Attempt to Unfold "The Mysteries of the Kingdom of Heaven," which it is the declared Privilege of "the Children of the Kingdom" "to know." In a Course of Lectures, with an Appendix of Critical and Illustrative Notes. By the Rev. JOHN R. ECHLIN, M.A. London: Nisbet & Co. 1866.

From this volume, which contains much practical good sense as well as sound Scripture exposition and criticism, we give the following statement of rules which ought to regulate prophetic studies:—

"1st, The first rule, then, brethren, that I would offer for your guidance in your prophetical researches is to this effect:—ALL PROPHECY IS TO BE LITERALLY UNDERSTOOD. Here, in my humble opinion, is the *especial* rule on which depends the due comprehension of the prophetic word; for otherwise, as some one has justly observed, that word is no more than 'a nose of wax,' to be moulded to any form that may please him who handles it. I need but point you to the prophecies of our Lord's first coming, as we have already briefly reviewed them, in proof of the scriptural soundness of the rule before us; and I would only further remark upon it, that symbolical prophecies are no real exceptions to our rule: in any such case we must first interpret the symbol, as the Scriptures themselves will abundantly direct, and then in its literal signification accept and understand the prophecy.

"2dly, ABSTAIN FROM ALL SUCH INTERPRETATIONS AS ARE MERELY FANCIFUL AND STRAINED, IN THAT THEY WANT CLEAR SCRIPTURAL AUTHORITY TO SUBSTANTIATE THEM. A single instance of such an interpretation as I refer to will sufficiently explain the intention and show the importance of the rule. A well-known commentator on prophecy of the present day sees an intimation of the electric telegraph in those words of Daniel, (chap. xii. 4,) 'Many shall run to and fro, and knowledge shall be increased.' He would render the latter words thus:—'Knowledge shall be flashed like the lightning flame.' This

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I think, is a strained and purely fanciful interpretation; and against all similar in their tendency I must caution you to be on your guard.

"3dly, WE MUST BEWARE OF ATTEMPTING TO BE WISE ABOVE THAT WHICH IS WRITTEN. By which I mean that we are not to imagine that we can gather from unfulfilled prophecy the precise details of the future, its design being merely to give us a general view of things to come. Our Lord's warning to the disciples, that man can know neither the day nor the hour of His coming, appears to me clearly to suggest the rule I lay down as an essential one for our guidance.

"4thly, and finally, WE MUST NOT ALLOW OUR OWN PRECONCEIVED NOTIONS, ONE WAY OR OTHER, TO BIAS US IN OUR PROPHETICAL STUDIES. The remark was once made to me with reference to a book which the speaker had not read, that all materialistic views of the future state must necessarily be erroneous. Evidently the objector had formed the opinion that matter is essentially evil, quite forgetting that of the material world God had once pronounced that it was 'very good,' and that, if He only so willed, it might be so again. 'To the law,' brethren, 'and to the testimony,'—*that* is the point; for whatsoever is strictly accordant thereto, that, and *that only*, is *the truth*."

Egypt's Testimony to Sacred History. By the Rev. BOUCHIER WREY SAVILE, M.A., Curate of Tattingstone; Author of "Revelation and Science," &c. London: William Macintosh. 1866.

Though this volume is decidedly too small for so large a subject as that which it handles, it is full of interest, and will repay more than one perusal. We give its conclusion.

"We may conclude this sketch of 'Egypt's Testimony to Sacred History' with a brief *resumé* of the arguments adduced therein. Considering that the authentic chronology of the Hebrew Scriptures agrees in so many instances with the chronology of Egypt, as gathered from the monuments of the two chief historians, notwithstanding all that Egyptologers in the present day have said to the contrary; that the recently discovered Tablet of Abydos affords a valuable and authentic register of the line of Pharaohs, from the time of Menes, the proto-monarch of Egypt, until two centuries after the Exode, for comparison with events recorded in Scripture during that period; that the objection of a German sceptic to the credibility of the Pentateuch, for teaching that sheep existed at very early times in Egypt, has been set aside by monumental proof to the contrary; that the statement of Eupolemus and Josephus respecting Abraham having been the first to instruct the Egyptians in arithmetic and astronomy, is confirmed by the fact that no measures of time have been discovered on the monuments previous to his sojourn in that country; that the tradition current amongst the Greeks in after ages, that the patron of Joseph was a shepherd king named Pharaoh *Apophis,* accords with the incidental notices concerning him in Scripture, as well as with what the papyri and the monumental inscriptions relate—viz., that he rejected the idols of Egypt for the exclusive worship of *Sutech,* which there are strong reasons for believing can refer to none other than 'the God of Israel;' that the phrase in the authorised version, 'every shepherd is an abomination unto the Egyptians,' affords proof, if rightly understood, that a shepherd dynasty was reigning in Lower Egypt, when Pharaoh alloted 'the best of the land' to the pastoral family of Jacob and his children; that if no record of 'the seven years' famine,' which Scripture

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declares extended 'over all the face of the earth,' has yet been discovered in Egypt, the annals of a nation at the extremity of Asia show that a famine of that exact duration happened at the very period mentioned in Genesis; that a proverb amongst the Egyptians, expressing the limit of old age at '110 years,' can be traced back through several centuries to the time of Pharaoh Assa, during whose reign Joseph died at that age, according to the chronology of the Bible; that a tomb has been discovered in the neighbourhood of Memphis, where the sovereigns of the shepherd dynasty held their court, bearing the name of Joseph, and the titles attributed to him in Scripture; that as 'the king who knew not Joseph' had a son named *Ramess*, it is more than probable that one of the 'treasure cities' which he compelled the Israelites to build, should be called after his son's name; that a queen regnant is found in Egyptian history within half a century of the last-named event, who bears on an existing obelisk at Thebes, the title of 'Pharaoh's daughter,' and who had power to compel a jealous priesthood to instruct her adopted son in 'all the wisdom of the Egyptians;' that this son is described by the national historian, Manetho, as one who had changed his name to Moses, and who at one time led a large body of people out of Egypt, to a country called Judæa, where they built a city named *Jerusalem*; that a tomb belonging to a court officer of the Pharaoh who obtained the throne which Moses refused, has a pictorial representation of the Jews engaged in making bricks, with Egyptian taskmasters standing over them; that no sepulchre has been discovered of the next successor, but one of the last-mentioned king, whose reign was certainly a brief one, marked with signs of disaster, and who was probably the Pharaoh drowned in the Red Sea; that this king does not appear to have been succeeded by his son, which agrees with what Scripture relates concerning the destruction of 'the first-born;' that during the reign of his immediate successor, a very important change took place in the national religion of Egypt, which may be accounted for by the inability of the priesthood to withstand the power of Moses; that Champollion's discovery at Karnac affords proof of Shishak's invasion of Judah; that there is no sign of the Israelites in Egypt after the Exode, and that M. Chabas' attempt to apply the name of the *Aperiu* to the Hebrews is simply a mistake; that the discovery of a seal belonging to 'So king of Egypt,' in a palace at Nineveh, affords an important synchronism in the histories of Assyria, Israel, and Egypt; that the names of the only two Pharaohs so specified in Scripture, viz., 'Pharaoh-Nechoh,' and 'Pharaoh-Hophra,' are found in Egyptian history as reigning at the period, and that Herodotus records the campaign of Nechoh in Syria, in which Josiah king of Judah was overthrown, according to the statement in the Book of Kings;—above all that, the predictions delivered by the Jewish prophets, concerning the decline and fall, and desolation of Egypt, when at the summit of her grandeur, have been literally and fully accomplished;—considering these things, and various other incidents of a similar nature, which the progress of Egyptology has brought to light, we are surely warranted in believing that their united testimony affords satisfactory confirmation to the credibility of the history of Israel and Egypt, as detailed at length in the oracles of God."

The Approaching Latter Advent of Messiah. The Millennial Times and Glory. By the Author of "Hades and the Resurrection." London: William Mackintosh. 1866.

An excellent spirit pervades this volume, and there is a great deal of

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useful exposition of Scripture. Indeed, the book is full of Scripture. The author thus states his purpose:—

"There is no subject within the range of theology which can be of deeper interest to the biblical student—or to the Christian Church—than that of the Second Advent of the Lord. Especially as the glorious ERA approaches, and numerous signs, which cannot be mistaken, indicate that it is even at the doors.

"An endeavour to elucidate this important truth—by the divine assistance—is the purport of this testimony; as well as an attempt to unfold the various great prophetic announcements that stand in connexion with it.

"That the day of Jehovah is about to break upon a slumbering world—that the Redeemer is about to appear the SECOND TIME on the earth—that He will be manifested for the accomplishment of great and magnificent purposes; to review likewise, in particular, the evil characteristics of the period of the Lord's advent—and an endeavour to deduce or *infer* the time when that advent will transpire from scriptural data, as nearly as human foresight and investigation may presume to calculate; these will form some of the prominent subjects which, for the present, will engage our meditation."

Songs of the Dawning; or, Lyrics of the Coming Kingdom. (*Original.*) London: William Macintosh. 1866.

There is much of Scripture truth and spiritual sentiment in these Songs, as the following example will testify:—

"PRAYER FOR CHRIST'S COMING.

"'He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.'—REV. xxii. 20.

"Come, Desire of all the earth;
Bring our world its second birth;
Let its crushing evils flee
At Thy blest Epiphany.

"Lo, in drear Siberia's mines
Many a prisoner hopeless pines;
Come, and with Thy lightning-stroke
Sever the oppressor's yoke.

"Look where rolls the tropic flood,
Blushing deep with human blood;
Saviour, coming in Thy strength,
Afric's anguish end at length.

"Come, and with Thy risen light
Chase Delusion's lingering night;
Yea, a greater glory win,—
Terminate the reign of sin:

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"Cause idolatry to cease;
Give Thy weary Zion peace;
Bid the scourge of war remove;
Melt humanity in love.

"By those eyes which ne'er, of old,
Tearless could distress behold;
By Thy tender, loving heart,
Who the same for ever art;

"By the woes endured so long
On this theatre of wrong;
By the misery suffer'd still,
Perfectly unspeakable;

"By Thy promise, everywhere
Pleaded in Thy people's prayer;
By Thy crown imperial, now
Sparkling on Apollyon's brow;

"Come, and dissipate our gloom;
Smile the desert into bloom:
So, the raptured world around,
Shall Thy Name in songs resound.

"Come! nor let our hopes be vain:
Vindicate Thy right to reign;
Down be the usurper hurl'd;
Sway Thy sceptre o'er the world!"

The Line of Prophecy; or, The Times of the Gentiles. By E. HEALD. London: M'Intosh.

With much of this volume we do not agree; yet it contains a fair statement of the theory of a resuscitated Chaldean Babylon.

He who "was, and is not," is Nebuchadnezzar, (p. 31.) If this be so, then we should expect the *resurrection* of Nebuchadnezzar, to reign over his old Babylon. But the author's literality stops here; "in the latter days one *like him* shall appear," (*ib.*) So we say,—not the very Babylon of old, but a city *like it*. Are we not more logical, and as scriptural as the author? Why does he shrink from the resurrection of Nebuchadnezzar? Why not maintain the resurrection of the old king as well as of the old city? The passages which prove the one will prove the other.

The five fallen kings of the Apocalypse are (1) Alexander, (2) Cyrus, (3) Nebuchadnezzar, (4) Nimrod, (5) Cain, (p. 68.) This is going too far for us.

If the author would give us *reasons* for believing this we should at once acquiesce. But our verdict is *unproved*.

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Extracts.

The Loss of the Alexandrian Library a Blessing.

SCHOLARS and artists have mourned for ages over the almost universal destruction of the works of ancient genius. The Alexandrian Library is believed to have contained a greater treasure of intellectual riches than has ever since been hoarded in a single city. These we know have all vanished from the earth. It furnished fuel for years for the bath of illiterate Moslems. I used, myself, frequently to wonder why it pleased God to blot out of existence these productions of ancient genius. But the solution of this mystery is found, I think, in the remains of Herculaneum and Pompeii. We there discover that every work of man was so penetrated by corruption, every production of genius so defiled with uncleanness, that God, in introducing a better dispensation, determined to cleanse the world from the pollution of preceding ages. As, when all flesh had corrupted His way, He purified the world by the waters of a flood; so when genius had covered the earth with images of sin, He overwhelmed the works of ancient civilisation with a deluge of barbarism, and consigned the most splendid monuments of literature and art to almost universal oblivion. It was too bad to exist, and He swept it all away with the besom of destruction.—*Dr Wayland.*

The Romish Church as Depicted in the French Senate.

M. Rouland began his address by reminding the Senate that their ancestors, though fervent Catholics, had never recognised the Romish pretensions to absolute government, and regarded the theories set up by Gregory VII. and Boniface VIII., under pretext of religious liberty, as subversive of all civil government. He insisted that everything done under the Concordat and Organic Articles was in accordance with such principles, and that when the Church was again officially recognised and established, she knew that it was a Gallican Church. There had been no encroachments by the State; the encroachments were on the side of the Ultramontane party, which sought to trouble the country and change its religion. It was time to drag the veil from the face of that party, and expose the vast system practised by it for twelve years with so much ability and perseverance. Reigning at Rome as sovereign master, it was the secret but real force which commanded and directed everything under the name of the Papacy. It was his duty, who knew these things so well, to be the faithful exponent of the pain and grief

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of the French clergy, with regard to a party which was the enemy of all liberal ideas, however legitimate, and the friend only of those who regret the past and detest the present:—

"In the religious world the Ultramontane party troubles the administration of dioceses; it instigates underhand the inferior clergy to ignore the Episcopacy and recognise only the Papacy; yet it is always ready to sacrifice the national clergy to the monastic clergy, which has no country and no will save that of Rome. It weakens and humiliates the bishops, endeavouring to reduce them to the rank of apostolic vicars, and, in the immensity of its pride, designates religious liberty as the absolute supremacy of the Papacy, the subordination of the temporal power, the destruction of the guarantees of the Universal Church, and the complete slavery of the Catholic world. (Très-bien, très-bien.)"

M. Rouland then sketched, with great vigour, the Ultramontane doctrines, the infallibility of the Pope, his absorption of the rights of the Universal Church, his pretensions to control the moral value of all human institutions, civil and political. He then read passages to that effect from the *Monde*, which excited great sensation, the Chamber refusing to allow Cardinal Donnet to interrupt; M. Rouher, Minister of State, openly siding with the speaker, and General Husson calling out for "the execution of the laws against the Jesuits." The first care of the Ultramontane party, M. Rouland continued, its grand preoccupation, was the spread of the religious orders. . . . For himself, he did not like to see these orders become rich so quickly, in spite of their vow of poverty. He saw them with regret leave all the labour and sacrifice to the secular clergy, while they monopolised all the resources and supplies. He saw with regret the parish churches poor, deserted, in ruins, while the religious orders paraded the magnificence of their houses and chapels, and lured away congregations from the parish church and the parish priest. ("Très-bien, très-bien.") He distrusted their numberless educational establishments, and the moral and religious direction of that instruction,—a source of dissension and antagonism among our children, and which must be put a stop to in the interest of the future. (Numerous marks of approbation.) M. Rouland sketched the history, so well known, of the Seminary of St Sulpice and its venerable head, the Abbé Emery, who was denounced at Rome as tinged with Gallicanism, and compelled at seventy-eight years old to journey thither, threatened with the Index, and compelled to make his abject submission. "The Archbishop of Paris," said M. Rouland, "did not conceal from me the chagrin he felt at that affair." The religious orders were the true militia of Rome. And was it true, he asked, that they were provided with exemptions withdrawing them from diocesan jurisdiction? Every one knew at least that when the worthy and pious Archbishop of Paris, whom they were so glad to see there amongst them, recently thought it his duty to inspect the convents and chapels of the Capuchins and Jesuits, he was met by a positive refusal, and treated as though he had committed an act of rebellion against the Holy Father.

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The entire question of the recent change of Liturgy was nothing more than a desire to extinguish the last signs of existence in the Gallican Church. It was for that that the Ultramontane party set to work with its usual tenacity. The Senate wished to know the truth, and he knew it, and would tell them. That determination to substitute the Roman for the French Liturgy caused the bishops the greatest displeasure and regret. But they were compelled to obey.

The Congregation of the Index was an irresponsible and despotic jurisdiction, used for the purpose of reducing to silence the whole French clergy; it was everything that was most arbitrary and iniquitous as a tribunal. France never believed the Pope had power to delegate to arbitrarily-appointed congregations his power, his inspiration, and his judgment.

He had his hands full of proofs of a complete system of *espionage* drawn round the bishops; and if a bishop, who was reported as "suspected," asked for any powers or authority from Rome, he might wait for them for ever; whilst any inferior, who applied directly through the congregations, was sure to receive his answer immediately.

According to M. Rouland, the French Government was only induced to assent to the bishops proceeding to Rome, in 1862, to proclaim the Japanese martyrs, by a breach of veracity on the part of Cardinal Antonelli. It was "understood" that only "religious" questions would be agitated, and not the Roman "political" question. Yet the bishops, when there, were entrapped into signing a declaration in favour of the temporal power, without any council being held, or previous discussion.

The Encyclic was, according to M. Rouland, a manifestation of the displeasure and apprehension of Rome in consequence of the Convention. It was thrown into France as an apple of discord between the civil and ecclesiastical authorities, to see if there were not still some inflammable elements existing in the country by which deplorable agitations might be raised. Above all, its special object was to condemn the Liberal Catholics. Its history was well known. It had been originally prepared three years ago by Mgnr. Gerbet, (Bishop of Perpignan,) but its publication had been prevented by the remonstrances of the French Government. Then the Convention for the evacuation of Rome appeared, and immediately the Encyclic was resuscitated.

The above is only an imperfect epitome of a speech, the most remarkable feature, perhaps, of which is the picture of internal and external distraction drawn of the French Church, both as regards itself, the relations of its members to each other, and of these to its head. The whole exhibits a scene of strife and struggle for superiority between Pope and Bishops, and Regulars and Seculars, and Ultramontanes and Liberals, and upper clergy and lower clergy, and, finally, between Church and State themselves, which is far from edifying, or of a character to raise one's ideas of that "Catholic unity," so often the boast of the Romish communion as belonging only to itself. It must be remembered, too, that the Church of France is usually held up to us as the model establishment of Romanism. If this be so, and M. Rouland's descrip-

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tion be correct—and he has ample means at his disposal for making it so—what are we to think of the other branches, if they could be exhibited to us in similar transparency?

Palestine.

The expedition had been constantly employed in the country from December 1865 to May 1866, with eminently satisfactory results. Though we had long known the sites of Jerusalem and the other larger cities of the Holy Land, now for the first time had an attempt been made to explore in a true scientific spirit the regions which lay between the more considerable towns. They had fixed with accuracy the scene of Samson's life, the tomb of Joseph, the well where Christ had spoken to the woman of Samaria, and the beautiful summer palace of Solomon. Two debated questions had been definitely settled,—the confluence of the Jabbok with the Jordan, and the course of the Wady Surar. A series of detailed maps had been carefully formed from most accurate observations for time and latitude, representing the whole backbone of the country from north to south, including the Lake of Gennesareth and all the water-courses descending to its western shores. The nature of the country, especially in the south, was very unfavourable for rapid reconnaissance, and it was unsafe to trust the eye in places which had not been actually visited. Many errors had crept into existing maps in this way, and the maps now made had been constructed to remedy the defect. Though great difficulty arose in the exploration of the country, owing to the small number of travellers who could speak the language, and also to the fact that nearly all visitors to the Holy Land used to traverse the same route, yet much might be done by a judicious and careful examination of those traditions which were preserved by the Arabs in all their original completeness. Materials had been collected for making fifty plans, with detailed drawings of churches, synagogues, mosques, temples, and tombs existing in various parts of the Holy Land, while the Hebrew and Samaritan inscriptions which had been discovered had been referred to Mr Deutsch, of the British Museum. The most interesting ruins of Palestine were the remains of the synagogues. They all lay north and south, had their gateways in the southern end, the interior being divided into five aisles by four rows of columns, and the two northern corners formed by double-engaged pillars. The position of Chorazin had been fixed with tolerable accuracy, and great light had been thrown on the site of Capernaum by tracing the ancient system of irrigating the plain of Gennesareth, while the valley where David and Goliath fought had been nearly ascertained. Excavations had been made, and most interesting remnants of synagogues and churches brought to light, and had been continued by Her

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Majesty's consul at Damascus. A series of 160 photographs had been taken, comprising views of sites, details of architecture, inscriptions, &c., the Samaritan Pentateuch, and a few natural objects.

At Zerin (Jezreel) some small excavations were made near the large square building in the village, but without result. In and around the village are more than 300 cisterns or subterranean granaries for corn; a number of these were visited at various points, in the hope that some remains of the old town might be found in them, but neither there nor in the large accumulation of rubbish round the village could any foundations or remains be seen of sufficient importance to justify the commencement of excavations on a large scale. The examination of the mound is quite practicable, but would require much time and money. Lejjun, Taanuk, and other places around, were visited, and notes made on their ruins. At Beisan a plan was made of the Theatre; two rock-hewn tombs and several sarcophagi were found. Whilst there a visit was made to Sukkat; the name seems to be applied to the district as well as to a small Tell, on which are some inconsiderable ruins; there is no very marked feature, such as would answer to the expression "Valley of Succoth;" the district is rich and well-watered, and was, when visited, occupied by over 2000 tents of Sukr Bedouin, who are now at war with the Adouan. The river being unfordable, the fighting was confined to an exchange of Arab abuse and a few long shots across the river; some four or five men have been killed. Excavations were carried on simultaneously at Sebustiyeh and Gerizim; at the former some excavations were made at the church of St John and two of the temples. A plan was made of the church, and of the grotto, which seems to be of masonry of a much older date than the church. There are six loculi in two tiers of three each, and small pigeon-holes are left at the ends for visitors to look in; the loculi are wholly of masonry. The northern side and N.W. tower are of older date than the Crusades; possibly early Saracenic; in the latter there is a peculiarly arched passage. The church is on the site of an old city gate, from which the "street of columns" started and ran round the hill eastwards. The old city was easily traced; plans were made of the temples, they are covered with rubbish from ten to twelve feet deep, to remove which with Arab labour would take some three or four months. On Gerizim the foundations of Justinian's Church within the Castle were opened out: in many places but one or two courses of stones are left. The church is octagonal, on eastern side an apse, on five sides small chapels, on one a door, the eighth side too much destroyed to make out—probably a sixth chapel. There was an inner octagon, and the buildings without the chapel must have been a miniature "Dome of the Rock." A few Roman coins were found. The southern portion of the crest has been excavated in several places, but no trace of any large foundations found. In an enclosure about four feet from the Holy Rock of the Samaritan, a great number of human remains were dug up, but nothing to tell their age or nationality, and the place was immediately filled in and covered up again. The Amran

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says they are the bodies of priests anointed with consecrated oil, but may more probably have been bodies purposely buried there to defile the temple, or rudely thrown in and covered up in time of war. An excavation was made at "the twelve stones," which appear to form a portion of a massive foundation of unhewn stone. M. de Saulcy is quite right about the name of Luzah being applied to the ruins near the place where the Samaritans camp for the Passover. They are not of any great extent. By far the most important remains are on the southern slope of the peak, where a portion of the city wall can still be seen, and the divisions of many of the houses. Whatever its name or date, there was certainly at one time a large town surrounding the platform on which the Wely and castle now stand.

Wages of excavators are high—from 2s. to 2s. 6d. per day—and it takes at least five men to do the work of an English navvy.

Sir Henry James reports that Captain Wilson, and the party of English engineers who are now making a survey of Jerusalem, have discovered an arch of the Temple causeway mentioned by Josephus. This arch is said to be about fifty feet in span; to correspond, in style of masonry, to the Haram wall in its best parts; and to be in a very good state of preservation. We infer that the work is Herodian. Now, this discovery is of very high value; not only as indicating the exact position of the Tyropæon bridge, but as proving, by an example, that the foundations of Zion were not destroyed after the great siege. This fact, made pretty certain by the new recovery, a vast field is thrown open to the explorer. If one of the arches of that mighty roadway could be covered with dust and waste, so as to lie hidden in the soil for eighteen hundred years, why not all the lower chambers of the palaces and houses which adjoined the royal bridge? The first wall ran along that slope of Zion. Near the newly-recovered arch stood the palace of Agrippa; not far from it were the mansions of Ananias, Annas and Caiaphas. A little controversy with the spade in that quarter will be better than a thousand debates in books and lectures. Old Jerusalem lies buried in the wreck; and those who want it must dig it up.

Locusts in Palestine.

The *Jewish Intelligence* contains a letter from Dr Barclay, dated Jerusalem, June 2d, 1866, conveying this lamentable intelligence:—"In my last letter I mentioned the flight of locusts that were beginning to overspread the country. Since then they have caused devastation far and wide. The valley of Urtas was first attacked, and has now become a desolate wilderness. The olive-yards of Bethlehem, Beitjalah, and Jerusalem, were next covered, until the trees became a dull red colour. They are now barked white. But yesterday (June 1st) will be a day long remembered. From early morning till near sunset the locusts passed over the city in countless hosts, as though all

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the swarms in the world were let loose, and the whirl of their wings was as the sound of chariots. At times they appeared in the air like some great snowdrift, obscuring the sun, and casting a shadow upon the earth. Men stood in the streets and looked up, and their faces 'gathered blackness.' At intervals those which were tired or hungry descended on the little gardens in the city, and in an incredibly short time all that was green disappeared. They ran up the walls, they sought out every blade of grass or weed growing between the stones, and after eating to satiety, they gathered in their ranks along the ground or on the tops of the houses. It is no marvel that as Pharaoh looked at them he called them 'this death.' To-day (June 2d) the locusts still continue their work of destruction. One locust has been found near Bethlehem measuring more than five inches in length. It is covered with a hard shell, and has a tail like a scorpion. People wait with expectation for that which will come next. The Lord's judgments are in the land; may its inhabitants learn righteousness."

Mr Emanuel Deutsch on Semitic Palæography and Epigraphy.

Closely connected as the sciences of Palæography and Epigraphy are with almost every province of historical, chronological, linguistic, and archæological studies, their Semitic branch was, Mr Deutsch said, perhaps of the greatest importance of all. It is only our own generation that seems to have become alive to the fact that our knowledge both of the East and the beginnings of the West must be sought, or at least complemented, in the East. Considering that most of those earliest Hellenic ornaments—vases and gems, vessels and garments, animals and vegetable substances, weights and measures, and even musical instruments, mentioned in the oldest remnants of Greek literature, the Homeric writings—were imported into Europe, together with their Semitic names, by Semites, it must indeed be evident at once how large must be the share of Semitism in the origin of modern civilisation. Semite arts and sciences, gods and inhabitants, were grafted upon Indo-Germanic strata, and the peculiarly happy union of the two principal elements of culture produced the vast glory of the antique. He then traced the figures of our own alphabet, the very name of which but denotes the first two Semitic letters, through the dark stages of Etruscan, Old-Italic, Old-Hellenic, &c., back to the rude scrawls of pre-historic Phœnician stone-cutters; and further, our own mode of writing from left to right, through the boustrophedon, or writing both ways, as the ox ploughs, to the primitive manner of writing from right to left, in Semitic languages, and as those Eastern nations that have adopted the Arabic character still do. There was, Mr Deutsch said, a strange kind of fascination connected with that peculiar study. It was, to a certain extent, like following the forms of the characters drawn by the hand of some great man, or some one pecu-

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liarly dear to us, from the stage of their full development and vigour to the first childish scribbles, through all the phases of intervening years with their many events. We should, probably, find them always different, yet always alike in their broad outline. The wide vista displayed to us by a retrospective glance at all the tribes and idioms that made use of this alphabet, which suddenly, as it were, found itself called upon, poor and vowelless as it was, to serve them all to its best abilities, is amazing. No less the extraordinary adaptability it proved in this emergency, and the infinite variety of shapes it subsequently had to assume, according to time and clime. These and a crowd of other speculations lifted the discipline which led to them almost out of the humble sphere of a philological handmaiden to that of a mistress of an immense domain; not only yielding much solid, substantial produce in the way of scientific results, but also giving full sway to those larger and deeper thoughts of the universal solidarity of humanity, which almost touch the realms of poetry.

Semitism, in its earliest and most widespread influence upon Europe, is chiefly represented by the Phœnicians. To their insignificant country it was given to do what neither Egypt nor Assyria, with all their perfection of industry and arts, were able to do, viz., to supply the link between the East and the West. Communicating, by Arabia and the Persian Gulf, with India and the coast of Africa towards the equator, and on the north, along the Euxine, with the borders of Scythia, beyond the Straits of Gibraltar, with Britannia, if not with the Baltic, they introduced the elements of culture to the remotest ends of the earth, everywhere planting colonies, erecting temples, and laying the foundation for a more humane life than the aborigines in most of those far-off lands had ever dreamt of. An outline of Phœnician commerce, which comprised almost every conceivable object of home or foreign growth or manufacture; further, of Phœnician art,—"in gold and silver, in brass and iron, in purple and in blue, in stone and in timber, in fine linen and precious stones,"—of which so infinitely little has survived; and of Phœnician religion,—a symbolical worship of natural phenomena, of abstract ideas, and of allegories and special Numina,—followed; and the complete identity of many deities thus created with classical deities was dwelt upon. A sketch of Phœnician literature, which must have been most extensive, and completely in accordance with their high state of cultivation and refinement, was then given. This literature consisted, first, of a vast number of theological, or rather theogonical works, as whose authors are reputed the gods themselves, and which were only accessible to the priests or to those initiated in the mysteries. From the allegorical explanation of these writings sprang a vast cosmogony, insignificant fragments of which only have come down to us, mutilated and misinterpreted by their Greek reporters. Next to their sacred literature stands their didactic poetry, somewhat related to the Orphic. We further know of their erotic works, of works on history, geography, navigation, agriculture,—in short, of almost every modern branch of science and belles lettres.

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But all this wealth of literature has perished, and the scanty extracts that may have survived in foreign literatures cannot be looked upon as really authentic. For genuine and unadulterated "literature" we must look to the original monuments themselves, to inscriptions on coins and weights, on votive tablets, on sacrificial stones, on tombstones, and on sarcophagi. Broken utterances, faintest echoes though they be, out of them there might once be reconstructed more of the life of that wonderful nation, that had so many things in common with the English, than has hitherto been dreamt of.

Before proceeding to speak of these monuments themselves, and principally of those most recently excavated, Mr Deutsch alluded to a notion which seems to be still abroad, that the Phœnician, being a lost language, which is only now being recovered by degrees, offered the same amount of uncertainty in some of its decipherings as hieroglyphics, cuneiforms, &c., were supposed still to offer. The only difficulties that present themselves to the Phœnician decipherer consist either in the newness of terms met, which do not offer any Semitic analogies; or in their peculiar orthographical or grammatical forms; or, finally, in the similar shapes some of the characters (B, D, and R principally) exhibit. But here, again, the difficulty is soon solved by the context, almost with the same ease with which the vowels are supplied in any Semitic language, or the sometimes missing diacritical points in any of the idioms written in Arabic characters.

Mr Deutsch next enumerated the most important recent discoveries on the soil of Phœnicia (Sidon) and her numerous colonies, first giving an outline of the history of Phœnician investigation in Europe. Phœnician finds have been very frequent of late years. While up to the middle of the last century hardly anything was known of the existence of Phœnician inscriptions, there is scarcely a museum in Europe now which does not boast of one or two lapidary or numismatic monuments, that have to tell some tale or other in the aboriginal tongue of Canaan, since Pococke's discovery of thirty-one inscriptions on the site of ancient Citium, Malta, Sardinia, Carthage, Algiers, Tripoli, Athens, Marseilles, and a host of other places, have given up a number of these eloquent contributions to the history of the Semites who once dwelt upon these spots. The most extensive find lately made consists of nearly a hundred inscriptions, excavated on the site of ancient Carthage,—all votive tablets, with but two exceptions. One of these exceptions is a precious sacrificial tariff, which complements in the happiest way a similar sacred document found some years ago at Marseilles. The other is probably a tombstone, erected by a father to his son. Another highly interesting monument was excavated about three years ago in Sardinia, and consists of the base of an altar, inscribed with a trilingual (Latin-Greek-Phœnician) legend. A comparison of these three translations, or rather paraphrases, among themselves, leads to most interesting results in many branches of Greek, Roman, and Phœnician antiquities, and chiefly in comparative hierology; while the Phœnician inscription itself, the largest of the three, is perhaps one of

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the most curious ever discovered, yielding a number of new linguistic, mythological, and orthographical items. After dwelling upon other bilingual, Assyro-Phœnician, Græco-Phœnician, &c., remnants, and upon the excavations by recent French explorers and their results, Mr Deutsch turned to the Himyaritic inscriptions, lately embodied in the collections of the British Museum, consisting of votive bronze tablets found in South Arabia, and couched in a long-lost idiom, the nearest approach to which is traced in the present Amharic, allied to Ethiopic and Hebrew. The numerous Hebrew inscriptions which have of late been brought to light, the tombstones from Aden, (with several Himyaritic Alephs,) the many hundreds of tombstones copied in various parts of the Crimea, some of which bore very remote dates indeed, the inscription on the "Tomb of the Kings," with its double (Syria and Hebrew) characters, the family vault of the "Bene Chezir," indicated by a Hebrew inscription in archaic square characters on the "Tomb of St James," with ligatures such as were only found on the so-called "Chaldeo-Egyptian" Papyri, and the other minor epigraphs discovered by Renan, De Saulcy, De Vogüé, and others, in their various exploratory tours in the Holy Land, were briefly explained. Finally, Mr Deutsch described the photographs with Hebrew and Samaritan inscriptions, consisting chiefly of representations of the famous Samaritan scroll, inscriptions on synagogues in Galilee, and the probably most ancient Samaritan epigraph on a stone immured in a wall of a mosque near Nablus,—the reading of which he has been able fully to restore,—which were brought home by the first expedition set on foot by the Exploration Fund. Semitic Palæography and Epigraphy supplied one of the strongest links in that chain which binds the remotest ages to our own, and visibly represent, as it were, the undying continuity and solidarity of civilised humanity.

Alleged Discovery of the Ancient Ophir.

The last antiquarian sensation, and one which bids fair to exceed the Nineveh discoveries of Mr Layard—if the announcement is only true—is the discovery of the ancient gold-exporting city of Ophir of Biblical fame. The alleged discovery points to that part of South-Eastern Africa lying to the north of Zululand as the site of the old city. The tribe living in the locality allow, it is said, no approach to the ruins, from which, it is supposed, they procure the materials for the manufacture of certain gold ornaments they are in the habit of wearing. Discarding a great many probable falsehoods and exaggerations, the truth of the matter seems to be, that gold is found in the corner of Africa indicated, and that there are some traces there of an ancient civilised settlement. Biblical allusions seem to confirm this supposition, as the majority of antiquarians lean to the opinion that Ophir was situated somewhere in that part of the continent of Africa.—*Public Opinion.*

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High Church Gin-Palaces.

"A gin-palace, whose entrance is up a couple of steps from the footway, or whose doors do not swing open readily at a touch, is at a commercial disadvantage when compared with others on the street level, and with patent hinges. Nay, more, internal decoration, abundant polished metal and vivid colour, with plenty of bright light, is found to pay, and to induce people to stay on drinking, just because everything is so pretty and cheerful to the eye, and so unlike the squalid discomfort of their own sordid homes. Many landlords have found even all this insufficient, without the additional attraction of music; and the low singing hall is sure to indicate the most thriving drinking shops in the worst quarter of the metropolis. If then painting, light, and music are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the merest besotted folly to reject their assistance, when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learnt to care, even if they are not actively hostile to it—to wit, religion."

We never read anything more simple and innocent than this. In our own minds, we had always considered the high ritualists' churches as spiritual gin-shops; we never thought we should have gained such a right to declare our opinion as is given by the above.—*Athenæum, in Review of a High Church work.*

Poetry.

ORIENS.

ACROSS the plains of Europe, through the smoke
   Of its grim cities, bend thy gaze afar
To Syrian mountains, o'er whose tops first woke
   The youth and splendour of time's morning-star.

Turn from thy native west, where daylight dies,
   And look to the fair lands where morning springs,
Morn with its fresh and fragrant ministries,
   And resurrection-symbols on its wings.

Cradle of life and birth-land of the day,
   How the heart turns to it in silent hours,
As to the home of true nativity,
   Truer than this far western shore of ours.

Six thousand summers, each a golden dream,
   Have flung their glowing mantles o'er its hills;
Myriads of mornings, each a ruby gleam,
   Have flush'd in beauty o'er its lowly rills.

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Turn from thy native north, where suns are scant,
  And stars are mute, and skies all sickly-pale,
To purer climes where stars are eloquent,
  Where suns and skies put on no cloudy veil.

O cliffs and vales, palm-groves and olive-slopes,
  Fountains and tranquil lakes, serenely bright,
Where sprung and blossom'd earth's first living hopes,
  And darkness fled before the rising light.

Where heaven saluted earth, and God with man,
  As friend with friend, walk'd in communion dear;
Where peace descended, and the ancient ban
  Was cancell'd that forbade us to draw near.

Where words were spoken, and where deeds were done,
  That changed the current of earth's history,
That overthrew old altars, one by one,
  Where truth divine shook down each human lie.

That spoke to weary souls of rest and peace,
  Of the great love of God, so sure and true,
Of the wide open gate to heavenly bliss,
  Of life through death, of old things all made new.

It is now what once it was of old,
  Nor what it shall be in the age divine;
Yet still it beameth with a love untold,
  That dear, dear Orient, light's authentic shrine.

O land of morning, what a glory still
  Above thee rests, though desolate thy ways;
We look from far to each once sacred hill,
  And faith and hope grow stronger as we gaze.

How doubly true seems truth when seen through you,
  Zion, and Lebanon, and Olivet;
How dear the Amen, old yet ever new,
  That echoes to us from each ancient height.

Blessed the eyes that once upon you gazed,
  Blessed the feet that once your highways trod,
Blessed the ears that heard the hymns once raised
  In Salem's shrine, upon the Mount of God.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

Press of matter compels us to postpone several articles, which are in type.

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